

DESTINY

The Magazine of National Life



NATURE'S CONTRAST TO STRIFE

World Pictures Are Not So Peaceful

[PAGE 341]



American Airlines Photo

Righteousness Exalteth a Nation

FROM our capitol there is going out today a tremendous power and influence over many nations as the result of the victorious march of our armed forces. That power will react to our good, or detriment, in accord with the way we administer the affairs of state.

Solomon declared: "Righteousness exalteth a nation: but sin is a reproach to any people." If in accord with this advice we carry on our national affairs in righteousness and in accord with the justice of the law of the Lord it will magnify our nation in the sight of all peoples, but if we refuse to consider the needs of others and fail to treat them with equity and in justice it will bring discredit to us and be a reproach upon our people for years to come.

Our capitol is emblematic of this nation and the acts of our officials at Washington are inter-

preted and accepted as the acts of all our citizens. It is essential, therefore, that our representatives who administer the affairs of this Great People have that wisdom, understanding and foresight — the true gift of God to those who trust in Him — if our nation is to weather the difficult and trying times ahead.

May the God of our fathers be merciful to us, His People, and so guide and bless us that there may be elected to office and entrusted with the responsibilities of state men who fulfill the requirements of true statesmen and who in a spirit of humbleness recognize their responsibility to God in the tasks required of them.

Blessed with such leaders, our nation will be on the way to the fulfillment of Isaiah's prediction that *as a result of righteousness* nations will come to us to learn of our ways and of our God.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the

FOREWORD

monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

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The Controlling Factor

CAN the nations in their present plans for a Post War World bring to pass a warless state in which men will live in peace? Such a state is the hope and expectancy of those who today are making plans for the period that will follow the end of present hostilities.

It is futile, however, for us to expect peace until the *cause* of world troubles is properly analyzed and then *corrected*! This is not being done; in fact, the post war period is being planned with a desire on the part of men to perpetuate the same erroneous ideas and conditions which have been responsible for wars and troubles of the past.

What are these erroneous ideas? One is the expectancy and belief that democracy will furnish that type of administration which will make possible the elimination of war and trouble. Now it is a recognized fact that mechanically the world long ago left the dark ages of ignorance and unbelief but in so doing science has placed in the hands of irresponsible and ambitious political leaders, in every nation, the means of wanton destruction of those who undertake to oppose their climb to power.

Men are seriously considering that by the use of this same power of destruction which science has placed in their hands they will be able to maintain peace. They are completely failing to recognize that evil men can seize the contemplated centralization of post war power and, until radical changes are made in the methods of governing men, this ever present danger will prevent men from enjoying peace and safety so desired by the multitudes.

Men are today worshipping science and its achievements. Its attainments are looked upon as the means of bringing relief to a war-weary world while some consider that the present and future findings of science will be the savior of the world. Such are forgetting in their ignorance of the true meaning of civilization that civilization does not consist of possessions nor is it represented alone in scientific development of our natural resources and power. Civilization rests, instead, on the administration of laws which will bring to a people justice, establish equity and keep judgment in *righteousness*. Ignore these fundamental facts, and despite the best laid plans of those who are undertaking to draft a formula for the post war period sorrow, trouble and suffering — not peace and tranquillity — will be the lot of mankind.

There are great reservoirs of spiritual and administrative truths that have not yet been tapped. To a large extent they remain latent and unknown because men consider their present form of administration, even with the weaknesses and shortcomings of democracy, the ideal government. A post war

order of government postulated upon this assumption of men is doomed to failure while the perpetuation of the present evil and oppressive economic system will breed strife and war, a system the post war planners are intending shall be remodeled to meet what they consider to be the post war requirement.

What then is the solution which men as yet are not willing to seek or follow? It is the adoption of the laws and doctrines of material and spiritual worldwide well-being: those laws which regulate governmental administration, economics and jurisprudence — laws given by God as essential for the nations to administer if there is to be peace and goodwill among men.

We live in a highly developed technical age hastening on towards destruction; a machine age running wild for lack of a proper governor, and the governor is an adequate and equitable administration of the just and righteous laws of the Lord!

All the nations of the earth, even though they gather in counsel together and are united and in agreement regarding the plans for a Post War World, fail to recognize the need for such a governor of righteousness by instituting the administration of the law of the Lord will find that their plans for peace will come to naught. The highly mechanical machine of modern civilization will again speed up until it explodes as it exploded under a Hitler and will bring to the world a far more devastating conflict than that in which we are now engaged.

There is only one adequate plan which will bring to fruition the desire of all men. That plan is set forth by God in the establishment of His Kingdom and the administration of His laws. It is fatal for men or nations to plan for permanent peace without taking these laws into consideration.

When the world and our post war planners become convinced that *blessed is the man or nation who delights in the law of the Lord* and that "Whatsoever he doeth shall prosper," there will come a desire to adopt these laws and bring a release from the bondage of maladministration and economic slavery as well as from war, slaughter and persecution. In the establishment of the perfection of government under such righteous laws men will be free from drudgery and want.

And when this becomes a reality men will have the opportunity to explore into the heights and probe into the depths and cover the breadth and length of the meaning of the fullness of the creative marvels of God in the heavens above and in the earth beneath: unhampered in their investigations by trouble, sorrow and war.

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THE MARCH OF HISTORY

RUSSIA DISTURBED

THE reaction of the Communists to the article titled "The World from Rome" in *Life Magazine* for September 4, 1944 by William C. Bullitt is anything but favorable. This would be expected, for Mr. Bullitt called attention to the fear expressed in Rome of a coming struggle involving the present allies as Communists move to extend their influence and power over subjugated countries. The possibilities expressed by Mr. Bullitt in the above issue of *Life* have been pointed out again and again in editorials and articles in past issues of *DESTINY*, for the prophetic picture definitely shows that Russia will be a force to contend with in the near future.

Because we have seen this and called attention to such facts many have written objecting to *DESTINY*'s conclusions because they feel that Russia and the Communists are not antagonistic to Anglo-Saxondom. It is not of the present we are speaking, but of the definite trend which God has declared will eventually lead to hostilities between the two ideologies of government, one representing free enterprise and the sanctity of property and the other socialization of industry and nationalization of property.

A minister writes that we should be very grateful to the Soviet power for having stemmed the tide of Nazi aggression. We cannot agree; rather, we should be grateful to God for having turned the Nazi away from an invasion of the west to invading Russia and thus bringing temporary relief to Israel! Such a diversion of the German forces gave God's people a breathing spell and time to prepare for eventualities.

There should be no illusion regarding Russia in her war upon Germany. She was fighting from the very beginning to protect Russia and the help to us was only incidental in Russia's fight for her very life. The Soviet Union should be grateful to us, for the conflict with Germany would have had a far different ending than is now evident had it not been for the abundance of war material and equipment we sent to them.

It is unfortunate, but nevertheless true to the prophetic picture, what Mr. Bullitt has clearly shown and what prophecy points out is a role Russia is to play in the near future, bringing into being the last and final phase of world con-

flict! Already events are occurring which, when they come to full fruition, will bring those who are now praising Russia into a full realization that there can be no league between the people of God and a Godless nation.

V-DAY CELEBRATION

THE war is not yet won nor victory here yet plans are well under way in many places to celebrate V-Day as committees make arrangements for the expected frenzy of joy when victory comes.

This is much like the man who counts his chickens before they are hatched. How do we know there is going to be a day worthy of celebration? Victory may not come in one day but may extend over a period of time without a definite surrender from any responsible government. Even if Germany finally capitulates, to whom will she surrender and what assurance have we that peace will come until the nations involved reach a satisfactory working agreement among themselves?

We are reminded of the Italian collapse. War did not cease and fighting is still going on in that country a year after Italy capitulated. Peace is not coming with the collapse of Germany. The war with Japan must still go on and there are forces at work in Europe which may make Germany's capitulation but a breathing spell: a springboard for those nations who will move in for the final and last phase of world conflict.

The very spirit that actuates those who are expecting to give reign to their desires in an orgy of wild celebration bodes ill for lasting peace, for real peace is not coming until His people turn to the ways of righteousness instead of planning for a return to riotous living. The following is quoted from *The Bible Speaks to America*:

"Men want peace, but for what purpose? Is it not that they may return to their old ways of life, the easy money and the riotous living? How many truly desire peace that there may come a better world in which to live, where righteousness will be established? It would be interesting to hear from all those who are seeking peace and who desire that wars may end as to the object of their planning. Much of it would turn out to be selfish, some of it would be vicious, while very few would desire a world free from all the vices and evil habits which afflict society today."

Jesus said of this day and time, "As it was in the days of Noah" — and one outstanding feature of Noah's day, just before the deluge swept that generation all away, was the hilarious celebration on the eve of the autumnal equinoctial new year of 1656 A.M.

As the Antediluvian world planned the celebration, despite Noah's warning of coming disaster, may not the plans now being made for V-Day bring as much of a disillusionment to the modern multitudes who wish to revel, heedless of the warning that peace has not come, for with or without the collapse of Germany we are about to enter a time of trouble and difficulty so intense that Daniel describes it as more severe than any experienced by men since there was a nation.

Every indication, prophetic or otherwise, points to such a time of trouble as near at hand and the planned celebrations for V-Day are not only out of taste in face of the seriousness of conditions, but they are a progeny of an ancient celebration preceding a day of destruction so long ago that men ignore it now and forget that it was used by Jesus as a warning to our generation of a like period of trouble, for *we are of that generation to whom He addressed His message and warning.*

In these serious times we need to be sober and watchful, remembering the words of Jesus to take heed so that that day come not upon us unawares. It would be well if our nation were planning to turn to God in thanksgiving and prayer rather than make the deliverance from our enemies a time of hilarity and wild celebration.

COMPULSORY MILITARY TRAINING

It is reported that the President, once a strong advocate of compulsory military training, is not now willing to go on record as favoring it — while Mrs. Roosevelt is completely set against the idea.

Had our nation been keeping the Israel law — "every man twenty years old and upward" trained for war — Japan would have hesitated before she made her attack upon Pearl Harbor and Germany might have thought twice before provoking a war that would bring us into it. The responsibility for the death of thousands of our young men who died as a result of our being unprepared for war is directly chargeable to those who were able to prevent our nation making military preparation for eventualities. The guilt will be even greater for such advocates of unpreparedness if they succeed in their plans to prevent our nation from being prepared for any future war against aggression.

Right in the midst of warring nations, Switzerland has maintained her neutrality *because she has followed the requirements of the Israel law of military training* with every able-bodied man a soldier, keeping his equipment and arms ready for service. And if the United States hopes to long remain at peace, a trained citizenry is essential. This is the law of the Lord for the protection of His people, that they may ever be ready to meet evil aggression.

This is an election year and politicians are prone to side-step every vital issue if a stand on the same might lose them votes. What we need today are statesmen, not politicians; men who will take an unequivocal stand for national preparedness that we may never again suffer the humiliation that came to us as the result of our unpreparedness at the beginning of the present world conflict.

May we, as a nation, refuse to allow our liberty and national security to be again placed in jeopardy through failure to keep the law of the Lord which requires training the manhood of our nation for common defense, for such pre-

paredness is essential to our national security.

Any man, Democrat or Republican, who fears to take a stand on issues that involve the protection of our nation, simply because it is an election year, is no man to be entrusted with the responsibilities of office in the years ahead. Let Governor Dewey and President Roosevelt declare their stand on vital issues including the need of military training for the youth of this land so the people may know that our future will be made secure against evil aggressors.

POLITICIANS AND NOT STATESMEN

GOVERNOR DEWEY has repudiated those whom he declares are trying to inject racial antagonism into the Presidential campaign, while President Roosevelt does not seem to have any particular qualms about accepting Communist support in his bid for a fourth term.

Eugene Dennis, Vice President of the Communist Political Association and an official spokesman, declared they have endorsed Roosevelt for the fourth term, which they would not have done without his full consent. Through such organizations as their own and the CIO Political Action Committee, support for the fourth term is forthcoming. Will President Roosevelt repudiate the political support from those who are enemies of our form of government?

Is political expediency going to be the watchword with both Governor Dewey and President Roosevelt? When men running for office measure their utterances only in terms of the number of votes they may win or lose next November, instead of taking a stand on principle and for the best interests of the nation, regardless of consequences, politicians and not statesmen are seeking office and their election will not serve the best interests of our people, nor furnish true leadership to our nation in these critical days. Certainly for any candidate to accept the support of the Communists is playing with fire of the most dangerous kind.

INTERNATIONAL TRADE

WE are being told of the need of reviving our foreign trade when the present conflict ends. It is even intimated that in case this is not done we shall suffer irreparable financial losses.

Following the election of 1933 Mr. George Peek, a leading foreign trade expert, was commissioned by the President to prepare a report on America's foreign trade between 1896 and 1934. In that report Mr. Peek stated:

"Our foreign trade for the 38 years between 1896 and 1934 did not bring us a profit, but brought us instead a loss of twenty-two billion dollars."

Here is the report of an expert on foreign trade, proving it to be unprofitable; but when we turn to the utterances of the political candidates for office and to the politicians we would think the economic life of our nation and the prosperity of our people rested upon the restoration of this foreign trade. To this end we are being told that we must prime the world pump that we may be assured of such trade, and that billions must be put into a World Bank to give to the foreign nations the means of purchasing our production.

It is interesting indeed, for if we lost in foreign trade \$22,000,000,000 during the 38 years prior to 1934, what are to be our losses under less favorable conditions and as the result of international pump priming? For whose interest is this international trade being planned? It is apparent that it is not in the interest of the American people, according to Mr. Peek's report.

GERMAN BID FOR PEACE

UNDER the title "Nazis Seek Easy Peace," the press reported on August 29 excerpts from a broadcast by Lt.-Gen. Kurt Dittmar made to the German people in which he gives a gloomy review of the Nazi war picture. German reverses are acknowledged, but he states Germany has to continue as long as her enemies stick to their war aims. He said:

"As long as reason and better understanding have not replaced this determination to destroy Germany. . . . If the world we face had been ready honestly to recognize the living rights of a great, capable and hardworking nation, no reason could have been seen why this misery had to fill the world once more for half a decade and will continue to fill it."

Dittmar indicated the Germans would fight on until they secured reasonable terms of peace. The Nazi cry for easy peace terms is hardly in keeping with the terms they have imposed upon conquered peoples and which they would have imposed upon us had they been victorious and successful in their plans for world domination.

In the same daily newspaper carrying the report of Dittmar's address to the German people, there is the account of the reported death of 1,500,000 in a Nazi horror camp. The American correspondent stated that he had been to the most terrible place on earth — the German concentration camp at Maidanek, where it is estimated by Soviet and Polish authorities that the above number of helpless men, women and children met violent death in gas chambers, by hanging and by firing squads. There also he saw batteries of furnaces in which thousands of bodies were cremated. At Krempitski, ten miles to the east, were mass graves with bodies of German victims partly decomposed all having been executed by a variety of cruel and horrible means. The detailed descriptions are so horrible that it is difficult to believe human beings would inflict such torture upon their fellowmen as well as upon women and children.

It is the criminals responsible for all this torture and suffering who are now asking for easy terms. We can no more treat with them than we can treat with the burglar, murderer, rapist and gangster and hope to preserve society from violence and trouble. If Great Britain and the United States follow a doctrine of appeasement with men responsible for the above horrors, then our nations will have no one but themselves to blame if a more horrible and devastating war sweeps over the globe.

While many individual Germans are not responsible for the deeds of these Nazi criminals, yet there can be no compromise with the present rulers of Germany. If the Germans refuse to bring to an end the foul deeds of their leaders we must fight on until the military might of their nation is completely destroyed and the criminal leaders and supporters therein are brought to trial and executed for their dastardly acts.

JUDGMENT BY THE SWORD

It is possible that before this is read by *DESTINY* readers Germany will have capitulated. The war is going favorably for the allies on all fronts, including the Pacific. Our Axis enemies know they are defeated, but they continue to fight — hoping for some miracle to intervene, preventing the acceptance of the Allied terms of unconditional surrender.

The aggressors are forgetting that the God of justice has decreed that those who take the sword shall perish by the sword. By no means can the Axis escape the verdict of the

guilt of thus being the aggressor and so their plans and evil purposes will be brought to an end with the sword.

We are living in "a time of judgment," as the present period in world history is designated in prophecy. It is therefore fitting that all those who have followed the ideological doctrines of aggression are now being overcome by the very weapons they had hoped were to bring the world into subjugation to them. There is no more perfect example of the fulfillment of Jesus' definition of the aggressor who has taken the sword being overcome by the sword in the hand of the defender than is being enacted in the present victories for the arms of the Allies.

The laws of God are true and perfect and — whether it be men or nations who violate them — retribution and judgment always follow their violation.

AN EVIL HOAX

THERE is a saying, "Figures do not lie but liars can figure." Perhaps this is nowhere more clearly illustrated than in a recently published and widely distributed numerical diagram based upon the birth, age, date of taking office and years in that office of six of the leading world figures. The sum totals of all six are the same and divided by two give 1944, which year they assume will bring war's end.

Unknown to those passing this information from person to person and the editors who have given it publicity in the daily newspapers is that the same result will follow in the life of any and every man, woman and child and will apply to any year in which they are living. There is nothing mysterious about it except, perhaps, the ease with which the American public has been victimized by this hoax. It has an element of mysticism in it and thus has aroused interest. The harm is in false hopes raised, engendering an unwarranted optimism that may not be justified by events.

This misuse of figures when finally discovered brings into disrepute true and reliable numerology and chronology, causing people to ignore, belittle and often cast all numerology and chronology aside — refusing to investigate — as they mentally class it with these bogus and sham imitations.

A quotation from *DESTINY* for March 1944 aptly describes the present situation:

"Because this is an age when catch-phrases and slogans take the place of thought and truth, the present low level of morality enables lies to circulate on the wings of the wind while truth falls by the way."

PICAYUNISH ATTITUDE

THE navy has entered a formal request that Charles A. Lindbergh be restored to his former position of Colonel. He has made major contributions to the Allied air forces. And had it not been for his pre-war surveys, Pan-American officers declare it would have been impossible to have established bases in North Africa and China which enabled the Allies to drive the Nazis from Egypt and Tunisia and to oust the Japs from Burma!

Mr. Lindbergh has demonstrated that bombers can be flown as high as 60,000 feet without affecting adversely the accuracy of firing on a given target; at that height the bombers cannot be reached by fighter planes or flak. Some of his ideas accounted for the success of the B-29 bombers in their raids over Japan. Mr. Lindbergh is now a civilian member of Admiral Nimitz' staff and under his instruction the radius of the Pacific fliers has been increased 250 miles.

Here is an American with an enviable record of achievements and whose former rank the navy requests be restored. Yet, regardless of Lindbergh's splendid and outstanding record in helping his country since we were plunged into the war, President Roosevelt sharply refused the navy's request.

We are well aware that there are certain narrow minded bigoted men in America who will never forgive nor forget the things they hold against Mr. Lindbergh regardless of his loyalty to his country. They care little that he has unstintingly given of his services that America may win over her enemies. We had hoped better things of the Commander-in-Chief, who knows Lindbergh's record of accomplishments, but instead he manifests a spirit of revengeful unforgiveness and has been unwilling to reward a fine and loyal American for the contributions he has made towards the defeat of our foes. In this refusal to honor Lindbergh, Congress should act.

There is no place for the spirit manifested by the President towards one who has so unstintingly devoted his time, services and energy to helping his country in her hour of need. Magnanimity in a leader is a sign of greatness, but the spirit of vindictiveness shows a lack of that type and quality of leadership that will bring spontaneous support and unite a people who otherwise might differ among themselves.

Men of ability have been set aside in our nation because of this spirit of intolerance, men who would have materially contributed to the defense of our nation. Businessmen of America who have had no use for the policies of the New Deal have forgotten their prejudices in the hour of our national need and unstintingly contributed to the successful prosecution of the war. Had they shown the same spirit of intolerance as is manifested towards Mr. Lindbergh the enemy might now have been in control of our land.

Our hat is off to Charles A. Lindbergh who, despite the evils he has suffered in the loss of his first born, in the present refusal to recognize the merits of his labors still carries on for the good of his country. He certainly has a nobleness of soul and spirit which cannot be said of those who malign him. When history is written the refusal of his country to honor him for his accomplishments and contribution to our war effort will be a blotch upon the magnanimous and forgiving spirit that has usually characterized our activities. Barring the bigoted and intolerant minority in our midst, we feel sure that the American people would unanimously vote to honor him.

A "WIN THE WAR" PARTY?

THERE is no such thing as a "Win the War" party, either Democratic or Republican, for no one party by itself can bring victory over our enemies. The mere fact that members of a particular party are in office when the United States is involved in war does not make the winning of that war their exclusive prerogative.

In spite of political parties and party lines or of the plunderings and shortcomings of leaders, whether those leaders come from the Democratic or Republican parties, the men and women in the Service together with American people as a whole, regardless of political affiliations, are the ones responsible for winning the war. They are doing this by their sacrifices and by their work. Members of every party are dying on the field of battle; not just Democrats, Republicans or New Dealers. If the war effort was confined to one party only, our enemies would ere now have dictated terms from the White House.

American businessmen and American laboring men have

despite party affiliations supplied the equipment with which our armed forces have been able to overcome the enemy. No party as such can claim credit for what all Americans of every party have made possible through loyalty to God and country in the fight against aggressive evil.

It is folly for politicians of any party to try to capitalize for party purposes on the united work of all Americans which has made our war efforts so successful, for there are no party lines in defending our nation against the common enemy. We are winning despite politics, New Deal or otherwise, and it will be well for Americans to recognize these facts in this election year when politicians will be trying to impress upon us that were it not for their particular party our war efforts would have been nil. When the security of the country is at stake there are no party lines for the real American, and for politicians of any party to claim otherwise is merely political eyewash for the purpose of securing votes from the unthinking. As a matter of fact, it is not too much to say that were it not for certain political maneuverings America would have accomplished more, and sooner, saving countless lives now lost because of political blundering and shortsightedness. The home front has been subjected to needless delays, bickerings and inconveniences caused by political maneuvers which have been decidedly un-American, which would never have been countenanced had the good of the country as a whole been fully considered.

GAS WARFARE

THE reports from China indicate that Japan has been using both mustard and Lewisite gases on the Chinese. Both Germany and Japan have been warned that if gas is used against us or our allies we will retaliate in kind.

If it is established as a fact that the Japanese have used gas against an ally then the deadly gases we are holding in reserve should be used against the Japanese as a demonstration to these barbarians that we mean business and will keep our word. With our super bombers we are now in a position to teach the Japanese that in the long run it never pays to be ruthless. Apparently the only way they will learn this lesson is the hard way: suffering for their misconduct and their evil deeds.

If gas warfare must come, while we will never initiate it we are in a far better position now to retaliate against those who resort to this method of fighting. We have long range planes and deadly gases more deadly than mustard and Lewisite and may have to demonstrate this fact before the enemy will respect us and our wishes. They apparently are going to be foolhardy enough to resort to the use of this weapon.

A wholesome lesson is due the Japanese if the above reports are true.

A NEW SONG

NATIONS are literally in a horrible pit today, mired in the muck of hatred and destruction. Only God can lift them out and set their feet upon solid ground — that they may praise Him and secure the blessings of peace!

Then there will come into the hearts of His people a new song as voiced by the Psalmist:

"He brought me up . . . out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And hath put a new song in my mouth, even praise unto our God." (Psalms 40: 2-3.)

World Pictures

By W. C. NABORS

August 30, 1944

WORLD AFFAIRS once appeared as still pictures, but today they appear as the modern movie. Before time is permitted for the study of one scene, another is presented; then another and another until they move to give the impression of a continuously moving pattern. So, also, is the tempo of the unfolding or revealing of Bible prophecy to the watcher who knows the story from its beginning to the present.

Feature pictures are always more interesting if one does not "come in in the middle of the show." May we spend a few paragraphs to whisper to the new arrival the identity of the character actors on the stage? It helps to know the villain, the hero, the queen, and the plot. (See Chapter 12, *Prophecy on Parade*.)

When ten-tribed Israel turned to idolatry in Palestine, she was taken into Assyrian captivity (about 721 B.C.) for correction for a period of seven times or 2,520 years (read Hoseah). And when Judah (the *then* possessor of the kingdom) also played the harlot (Jeremiah 3: 6-8), she was taken into Babylonian captivity. Readers who do not distinguish between the nations of ten-tribed Israel and the nation of Judah, please take note that *the Bible does*.

During Judah's captivity the story of the kingdom is as a man traveling in a far country (Matthew 25: 14) who first sent his servants and finally his son (Matthew 21: 37-38), but they said:

"This is the heir; come, let us kill him, and let us seize on his inheritance."

Therefore . . . the kingdom was taken from them (Judah) and given to a *nation* (Ten-tribed Israel). (Matthew 21: 43.) Therefore and thereafter we note that the promises of the kingdom are fulfilled in the history of the nation to whom the kingdom was given by the son and heir, on the dates that follow the kingdom.

Now nations are not over-run and taken into captivity in a single day, but over the period of war during which certain battle or campaign dates go down in the history of the nation.

Let us take three such important date marks of Judah's Babylonian captivity

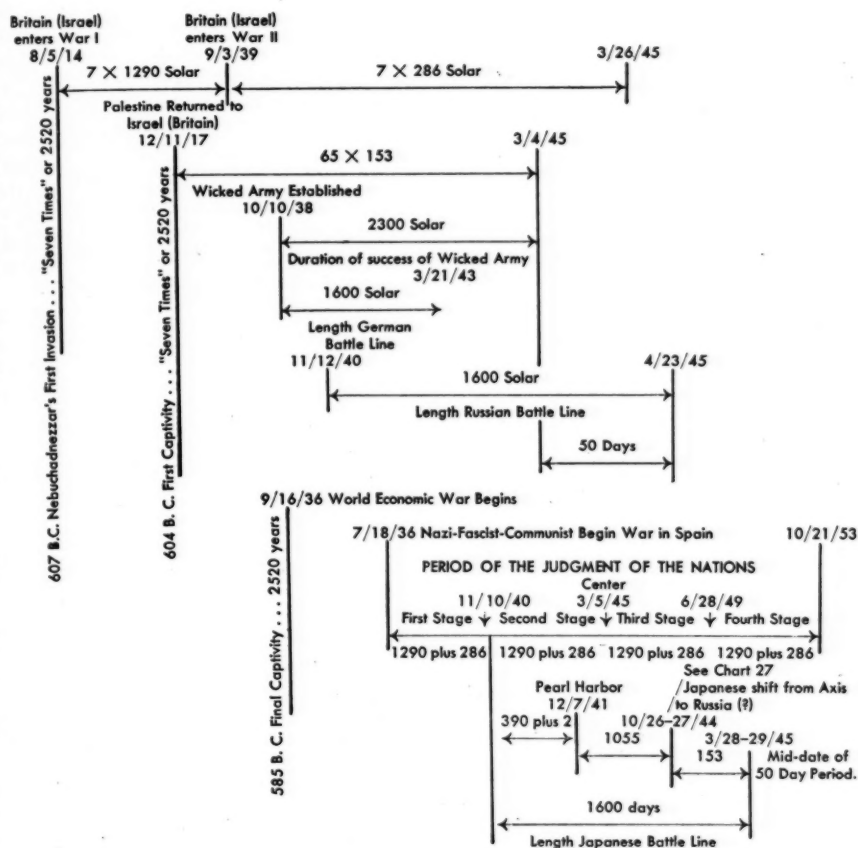
and note their terminal fulfillments in Israel's modern history.

A still picture view is presented here-with in Chart No. 32.

Seven Times from First Invasion

The seven times terminal date from the first invasion marked Israel's (Britain's) entrance into War I. Since the one continuous story of the Bible tells that this is to be the attempt of *complete desolation* (destruction) of Israel and that it will result in the *complete displacement* of the enemies of Israel, the day measures reveal the period which follows the date of Britain's entrance in

War I. And since the period of complete desolation recorded the history of the shooting phase of War I, followed by economic warfare on a world scale with power politics and political intrigue for exactly $7 \times 1,290$ days (solar), this phase ended September 3, 1939 to mark the beginning of the war of displacement according to the promise of the one continuous story. Please do not fix your mind on the exact date March 26, 1945 for the last shot to be fired. An open mind will see that this is only one date within a 50-day period of far more importance than the mere end of a war.



In "Prophecy on Parade" refer to Charts and Chapters 23, 32, 28, 29, 2, 4, 35, 27.

CHART NO. 32
W. C. Nabors, 8/29/44

Seven Times from First Captivity

The seven times terminal from the first captivity of Judah marked the promised return of Israel (Britain) to Palestine. Let those who think that the part of Judah known as the Jews alone constitute the chosen people of God's covenants note that history here acknowledges the transfer of the kingdom and confirms Britain as the Ephraim of Israel, one of the leading nations of those who now hold the kingdom promises.

The one continuous story here points to the event of the return of the Holy Land as the signal for the regathering of God's elect. Continuing, therefore, 65 (Ephraim's number) times 153 days (the elect's number) marks the period during which Israel will be regathered and restored to world dominance. Again, it identifies Britain as one of the leaders for the regathering of Israel.

This period ends March 4, 1945, which is the end of the Wicked Army beginning with German identity and the beginning of the 50-day period to become the most glorious in the history of God's people — Israel.

Germany's wicked army, set up on October 10, 1938, met its match at Stalingrad in February, 1943 and in North Africa, March 21, 1943, when Israel's army moved against the Mareth Line. Since that date the German star has descended but the Russian star has ascended.

Let no man be deceived by current news that the German downfall means peace. It only removes the barrier which causes the final conflict between Israel and Russia. It is the time when "They say peace and safety," but it is also the time when "There is no peace." We have called it "false peace."

One thing is certain to those who know the Bible story: there can be no world peace until after the conflict between Israel (Britain and United States) and the Great Confederacy of Ezekiel 38 led by Communist Russia. "Put that in your pipe and smoke it" and let no news item becloud this truth.

From the day Molotov set foot in Berlin, November 12, 1940, the Communistic masters of deception have worked like termites to destroy from within the government of every nation in the world. Now as the German satellites come out from under the Nazi heel they fall like a juicy plum in the mouth of the Russian bear.

And when sons of Israel stock fought to free Rome they were greeted with men wearing arm bands of the hammer and sickle.

All the while our life's blood and life's savings are spilled for the release of enslaved France, General De Gaulle declares for a permanent alliance with "dear and powerful Russia" and becomes insulted when Prime Minister Churchill visits British and American troops in Corsica without consulting him. War propaganda has so played up the greetings which the French people extended to our troops that there is a tendency to overlook the fact that the Russian battle line extends to April 23, 1945, and that the present conditions in France will conform to the pattern.

Seven Times from Final Captivity

Japan has a purpose among the nations of the world. We have noted already that her move against Pearl Harbor on December 7, 1941 was 390 (the Israel number) plus 2 (perfected) days within the second stage of the judgment of the nations. The purpose here was to reunite the two houses of Joseph; namely Britain and the United States, in this final phase of war among the nations. Success was permitted the Japanese for 666 days, then came "Pearl Harbor in reverse." Now we note her cycle of perfection solar from Pearl Harbor extends to October 26-27, 1944, and this date suggests her change of affiliation from the Axis to the Russian orbit of influence.

In view of the fact that Japan has a navy but needs submarines and airplanes to make it effective, while Russia has submarines and airplanes but greatly desires a navy, this union can be brought about as quickly as Roumania was seen to switch from war against the Allies to war against Germany. Should we expect such a shift on the part of Japan around the terminal date of her cycle of perfection, namely October 29, 1944? Check this against Chart No. 27 (DESTINY for March, 1944; or page 250 in *Prophecy On Parade*).

It is not by accident that 390 plus 2 plus 1,055 plus 153 equals 1,600 — to indicate the (mean measure) length of the Japanese battle line, which terminal date, March 29, 1945, falls in the center of the 50-day period shown on Chart No. 32.

This 50-day period is indicated for the destruction of the Great Confederacy (which is all the nations of aggression gathered under the leadership of Russian Communism) and the miraculous preservation and restoration of the Nations of Israel (which are the Peaceable Multitude identified as the ten tribes of Israel [II Esdras 13: 39-40, also

verses 49-50] gathered under the leadership of the British Commonwealth and the United States) to the position of World domination. Micah 7: 15 reveals the period and the plan. And Matthew 21: 42-44 reveals the stone kingdom of Daniel . . . to be the fifth which shall utterly destroy the power of the opposition.

Some may question why the solar measure 1,055 is used for the cycle of perfection number of 1,040 which is 2,300 less 1,260 and not use solar calculations for 390 (the number of Israel) and 153 (the number of the elect). The answer is that Biblical instruction in Jeremiah assigns lunar, mean and solar application for day measures of Israel's history, and that no such authority or instruction is applicable to numbers given for the specific purpose of identification.

Now if the world outlook through Bible prophecy in still pictures is clearly fixed, let us take our seats in the world theater and watch "the movies" from this point!

The final chapter of *Prophecy on Parade* was written June 23, 1944, and attention was called to the 10-day period: D-day plus 40 to D-day plus 50, being July 16 to 26, 1944.

Watchers observed that:

- a) Hitler completed conferences with his staff of generals July 16, 1944.
- b) Attempted assassination of Hitler was on July 21, 1944, the bisectional date.
- c) World Monetary Conference at Bretton Woods was concluded by concessions to Russia July 22, 1944.
- d) American tanks broke through German defenses in Normandy July 25 and 26, 1944.

The war of power politics always precedes but is closely affected by the news from the battle fronts. Since the breakthrough by the Americans, we have witnessed a race between the two.

Before Russia moves against Israel a separation must take place over a period and around events indicated by prophecy.

Refer to the accompanying Chart No. 31.

When Pearl Harbor caused the final move to regather Israel for defense, it caused Russia to begin her counter moves to gather under her influence the nations to compose the Great Confederacy.

The United States branch of the Israel family of nations immediately declared war not only upon Japan, but on the Axis and her satellites then waging war on Russia. Russia failed to declare war on Japan and the diplomats

letterhead but be dictated from Moscow, against whom Bulgaria has never declared war.

Please note the continuity of God's plan and His plan for revealing it to Israel in the three steps shown:

1) The first invasion points out Israel's entrance into World War I, carries the story through the period when her enemies attempt to desolate (destroy) her from being a nation (Psalms 83: 1-4), then on through World War II to the period of God's promised displacement of Israel's enemies.

2) The first captivity points out Israel's return to Palestine according to the promise and indicates the time period of the regathering of Israel and reveals the exact day to mark the beginning of God's promised intervention to "do it [displace Israel's enemies] for them" (Ezekiel 36: 37). Further study reveals the transition from the war with Germany to the war with Russia and indicates the exact day to mark the ending of the 50-day period of God's promised intervention, thus revealing the exact time period of the fifty days when that marvelous thing: the restoration of the stone kingdom to world rule and destruction (from world rule) of the enemies of this stone kingdom of which Christ is the head.

3) The final captivity points out the world economy founded on the Babylon love of money as the cause of war leading Israel to seek first the kingdom and restore the economy of The Book to learn and remove the cause of war in order that peace world-wide may be restored in the rest period (1,000-year day) to follow.

Note the first two point out the identity of the Israel nations lost in the captivity — but the third points out the identity of the three unclean spirits of Revelation 16: 13; namely, Nazism, Fascism, and Communism (also identified as the three heads of the eagle [beast] of II Esdras) by their evil aggressive war started in Spain July 18, 1936.

This third thread of continuous revelation from the final captivity points out the period of judgment of the nations in terms of desolation and displacement in the four (organization) stages of kingdom organization. The first two stages reveal the war period, the last two the restoration period of God's law as contained in the commandments, statutes and judgments "decreed" by the Judge when the nations of the world appear before Him at the central date thereof.

The first stage reveals the attempt of the enemy against Israel in the isles, the second stage reveals the attempt on a

world-wide scale against the Holy Land.

In the light of such plain revelation in such a simple and continuous pattern, how long will Christianity accept the damnable, erroneous teaching of the higher critic who says God does not reckon time and that the period from Christ to His return is parenthetical?

C. A. L. Totten of Yale University wrote in November, 1897: "Chronology is a Science, not a Theory. . . ."

The interpretation that denies the continuous chronology of the history of Israel not only denies the Bible but denies the facts of the recorded history now indisputable. Regardless of the Laodicean attitude of Christianity in these latter days, history continues to record the facts in harmony with the writings of the prophets and the promises of God.

We are nearing the climax of the great show. It draws to the final act. The entire cast will be on the stage. The plot will be revealed with startling rapidity. All will become clear. The villain's plan to hang the hero will be uncovered. The king will reverse the orders. The villain will be hanged. The hero will be restored to his honored and trusted position and the construction work of establishing the kingdom will proceed upon the site of the destruction of the rejected Babylon standards in every sphere of kingdom action!

With a prayer to Almighty God to give his servant the power of emphasis, one connecting time measure of the greatest importance is not shown in Chart 31 but presented separately as Chart 33 and should be considered in connection with Chart 12 and the whole study as presented in *Prophecy on Parade*.*

The cycle of perfection is the time period assigned for a nation to carry out plans to perfect her mission among the family of nations in accord with the pattern of prophecy. This solar measure is 1,055 days and the plan of Russia is the one now most important to understand.

* By W. C. Nabors. 292 pages, \$3.75 postpaid. Destiny Publishers, Haverhill, Mass.

Another time period of greatest importance is the five months (150 days — 5/12ths of 360 days) of the ninth chapter of Revelation, a period of great torment (from the air) to those on earth.

Russia considers Britain the greatest enemy to her plans of world domination.

The event she fears most is the union of the United States with Britain now beginning to take final form.

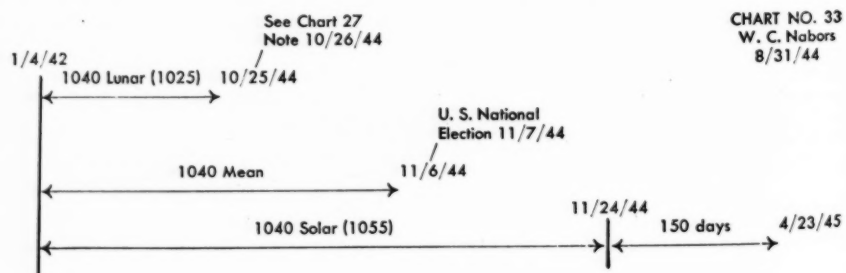
The move of the Great Confederacy under Russian leadership is timed around the dates and events of the national election and her hoped for crisis in the United States.

The move here indicated may be in the realm of power politics. Taking advantage of the chaos created from our industrial reconversion (due to false peace and the encouragement of the subversive element) and our national election when the nation is money-drunk and without a government in position to make future commitments: the United States would not know who was to be her president and the new administration not to be installed before the following January. This is the most vulnerable period of our government of which Russia is fully aware and it is, therefore, her opportunity to gather together the nations of the Great Confederacy by completing the process of devouring the remaining nations of Europe and consolidating into her camp those of Asia. We should not forget that the fundamental policy of Communism is to strike during chaos.

The way should thus be cleared for her coming move in the form of an aerial military blitz against Israel in Palestine which should be expected in full fury not later than March 4, 1945 and preceded by the greatest concentration of military power in the world's history.

Yet the cycle of perfection of the United Nations precedes that of Russia by three days on each terminal.

Here is Chart 33. Study it out.



This Is the Way

By WILLIAM O. LAY, JR.

As victory over the Axis nears, every day brings to light new schemes of would-be world-planners. Countless theories are set forth, with the topics covered including the treatment to be accorded defeated nations, proposed international organizations designed to ensure lasting peace, and so-called "cradle to the grave" social security systems. Needless to say, there is little agreement on any of these questions. Even when the various proponents concur on the end desired, they disagree on the means of attaining it, hence the clash of conflicting opinions constantly enlivens the daily press and public forums.

There is small wonder that the public, confused by the clamor, is unable to discern the issues at stake in the post-war period of reorganization. Nor is it able to weigh the countless proposals offered and distinguish between those worthy of consideration and those fraught with peril. Yet the times demand clear thinking and enlightened leadership. How may one cut through the mass of conflicting opinions and reach a solid basis of sound principles upon which to build?

The post-war period will unquestionably bring many changes. But will there be adventures into new and untried schemes, or a reversion to certain long-established fundamental principles? Will the current trend toward state socialism be continued, with the citizens' freedom being constantly impinged upon by government decree? Will leaders with communistic inclinations continue to re-interpret the Constitution, twisting it out of all resemblance to its intended meaning? Or will all such accretions be swept away and sound institutions re-established?

An examination of history should provide the answer. Unfortunately, it might seem on the surface as though political crises always engender innovations in government. Thus communism rose from the chaos which World War I left in czarist Russia, and the New Deal emerged as the product of three depression-ridden years in the United States. *Superficially*, it might appear as though constitutional innovations are the accepted rule when changed conditions arise. If that were

so, then the trends evident in the United States, and in other national governments, might be expected to continue.

But a superficial analysis will not do. To get the proper perspective, one must follow back the time-stream of history for hundreds and thousands of years. Specifically, one must trace out the history of the Anglo-Saxon nations, for enlightened government has ever been predominantly an *Israel* accomplishment. Only Israel started her national existence with a divinely-appointed constitution, and only Israel can show so unmistakably in her history both the consummate benefits of righteous government and the profoundest evils of corrupt administration.

The national life of these "sons of Isaac" has produced many tremendous political crises; but a study of the records reveals that in each of them the ablest and most enlightened leaders have called, not for new methods of procedure, but rather for a whole-hearted return to certain immutable principles of government, without which no nation can long maintain itself. Hear the ringing exhortation of Jeremiah, delivered to a people about to be delivered into captivity for their gross neglect of the law:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." (Jer. 6:16.)

"The good way" was codified for Israel by Moses, who set down the commandments, statutes, and judgments in the practice of which righteous government could be achieved. But it must not be supposed that these laws originated there. Like all true principles, they are eternal and unchanging. Much earlier, these words had decreed the death of a civilization:

"And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. 6:12.)

"His way" was even then the one sure guide for human society. But so grossly perverted had the way become that total extinction of this race was the only means of cleansing the earth for the new dispensation to be started by Noah.

At the beginning of Israel's national existence, the laws were so codified that no doubt could be left in any man's mind as to the blessings ensuing from their observance — or the penalties resulting from their neglect. "I call heaven and earth to record this day against you," Moses stated, "that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (Deut. 30:19.) Thereafter, Israel's fortune varied in direct proportion to the degree in which the law was kept.

Ancient Israel reached the peak of its prosperity in the early years of Solomon's reign. And if the present-day student wishes to know the reason, he need look no further than the prayer and blessing which this great monarch delivered at the dedication of the Temple. Simply and concisely, the words of this master-statesman set forth the principles of national health and well-being, showing their one basis to be the Divine laws furnished for human guidance. Moreover, his blessing at the close contains as concise a prescription for sound and vigorous national life as has ever been uttered:

"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

"That he may incline our hearts unto him, to walk in all his ways and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." (I Kings 8:57, 58.)

The wise king knew that trouble would sometimes beset the nations. Drought, famine, epidemics, the scourge of insect pests, or enemy invasion might befall her — "for there is no man that sinneth not." But he set forth a mode of treatment for these ills which is greatly at variance with that now followed. Nowadays, men attempt to correct such evils by enacting new laws and regulations: devices which may seem to improve conditions for a time, but never reach the root of the trouble. Solomon, on the other hand, pointed out to his people the *one sure way* of extricating the nation from its difficulties! The people should recognize that adversity arose from a failure to heed the provisions of

the law; they should then search themselves, and see wherein they had fallen short of its requirements. With the shortcomings discerned and corrected, they should next pray, *nationally*, that their error be forgiven and that they be led and maintained in the way of righteousness. In this process lay the solution of all national afflictions.

Remarkable in Solomon's prayer is its spirit of complete humility. *If the wisest man who ever lived knew better than to make the laws by which his people were to be governed*, what shall be said for those leaders today who feel qualified to legislate on every phase of national life? If Solomon found in Divine law the one sure basis of sound statesmanship, what shall be said for those who consider human wisdom equal to the task of governing all things? Is not this humility of spirit, in both leaders and citizens, a basic requirement for national well-being?

But humility has never been a predominant characteristic of Israel; on the contrary, pride has ever been their greatest stumbling block. Moses many times charged them with being "stiff-necked" — that is, unwilling to submit to authority or to be led in the way of righteousness. He constantly warned them of the pitfalls into which this trait would lead them, and prophesied that it would bring misfortune upon their heads.

"For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands." (Deut. 31:29.)

Hundreds of years later, this same lack of humility was cited as a primary reason for Israel's approaching captivity:

"And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them." (Hosea 5:5.)

In time the punishment took effect as both branches were banished from the land of their fathers. The history of their sojourn in Palestine had shown beyond question that Divine law is not to be ignored with impunity, and that punishment for its infraction is inescapable. Moreover, their experience (multiplied a thousandfold by world history since their captivity) demonstrates decisively that no just and stable government can long be maintained apart from Divine law.

Now, these are *facts* which everyone interested in post-war governmental organization must take into consideration. If the system to be established for ensuring continuing peace is to be any improvement on the succession of dismal failures recorded in the past, then it will be necessary to rebuild from the ground up. It will not do to patch up the old systems (combine democracy and state socialism, with perhaps a touch of communism thrown in) and expect anything other than intensified difficulties culminating in disaster. The only safe procedure is a complete new start, one which will sweep away all the accumulated errors of past years and base the new national organism squarely on the only proven principles of sound statecraft: the divinely-inspired laws given to Moses, and so ably administered by Solomon in those glorious early years of his reign.

The men who framed the Constitution of the United States were familiar with the precepts of Israel law, and based their document thereon. Had its tenets been adhered to, the change now confronting the American people would be much less severe. Unfortunately, frequent re-interpretation has altered the intention of its founders, while certain writers have so muddled the public mind that anyone who now strives to uphold the principles of constitutional republicanism is apt to find himself denounced in the popular press as a sower-of-dissension and a traitor to democracy!

A fresh start is urgently needed and the present rapidly developing crisis will provide a unique opportunity for it. However, were the task to be entrusted to human management, could any improvement be expected? Mankind has amply and repeatedly demonstrated its inability to cope with the problem of establishing and maintaining righteous government. Is there no hope, then, for the future?

Now, the one sure guide to coming world trends lies in the prophecies of the Holy Bible; and a careful study of these writings reveals that God is to intervene, displace man's faulty system, and enforce a return to His laws. How will He do this? Simply by eliminating the *basic cause* of all the misery — the arrogance of the human spirit by which men presume themselves capable of improving on laws established by their Creator.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." (Isa. 2:11, 12.)

The final stage of the present world-travail has been designed for precisely this purpose: *to confront the Israel nations with a situation in which the inadequacy of human leadership becomes apparent to every citizen*. In the agony of the supreme crisis, they will be made to realize that untold misery has stemmed from this human insistence upon the infallibility of its own wisdom and capabilities.

"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty in my holy mountain." (Zeph. 3:11, *Marg.*)

The repercussions ensuing from this will be tremendous. At one fell swoop will be wiped out the long-accumulated traditions upon which men have based their political and economic life. A completely new standard of values will be required. "I will make a man more precious than fine gold," proclaimed God through Isaiah, indicating that human values will once more be given their proper place, while material values will be subordinated.

It is on the basis of this fundamental change in outlook — this *new spirit* in the Israel race — that the post-war reorganization will be carried out. The nations, with their shackles removed, will turn to the provisions of Divine law as the only source of salvation. This is the declared purpose for which the travail of these latter days is being visited upon the earth.

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. (Isa. 42:21.)

This enforced return to the way of righteousness — the "good way" — is also the theme of the King's Chamber symbolism in the Great Pyramid. There, between 1936 and 1953, humanity is portrayed as being led back into alignment with the perfection prevailing in the rest of creation, after having been, for nearly 6,000 years, "off-center" in respect to the design of its Creator.

Amid all the plans emanating from conferences among the so-called "four great powers," it might be well to give heed to another plan — that of One Who declared through His prophet Isaiah:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will

walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.)

The schemes of men will fade into insignificance once the grand scope of the Divine plan captures the imagination of Israel's citizens. Steadily and progressively, it has been unfolding for thousands of years, until the descendants of Jacob stand today as a company of nations and a great people. Only one thing now prevents them from attaining the full glory of their destiny — the barrier of their own stiff-necked pride and highmindedness, through which they persist in following fallible human leaders instead of submitting to

the guidance and leadership of their rightful Monarch — Jesus Christ.

But this last obstacle is soon to fall under the pressure of events even now developing. Faced with difficulties on every hand, beset by enemies within and without, Israel will at last be driven to take the only step which can save her — that of asking God to do it for her. This nation-wide appeal, arising from the stricken heart of every citizen, will forever dash the "crown of pride" from Israel's brow. Once that is done, the groundwork for a veritable "New Order of the Ages" can be laid.

Today men may be confused, not knowing which way to turn, as their

leaders set countless contradictory proposals before them. But before long a different voice will be heard — a voice whose message will resound sharply above the clamor:

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it. . . ." (Isa. 30:21.)

"The old paths" are still open, offering the nation which chooses them blessings unmatched by any man-made system. Only by returning to them may the eagerly sought goal of postwar security be attained. Through how much tribulation must Israel yet pass before this fact is recognized?

The Failure of Materialism

ONE needs only to examine closely the structure of our social life to realize that money has greater power than goodness, and that the soul of the nation is bound and crippled by material chains.

The existing system encourages greed, covetousness, exploitation and oppression of the poor. Financiers create new sources of profit by promoting foolish indulgences and useless customs. Even the currency of the nation is controlled and exploited by private individuals for their own gain, and not by the government. Both employers and workers pay tribute to the golden image, then grumble at one another for the state of things which follows. By manipulating the processes of manufacture and distribution so as to ensure large profits for himself, a man rises in social and national importance. It is said that such a man is successful: he is a great merchant, or a commercial magnate; and because of his financial power he is exalted. He is elected to the government of the nation, or honored as a peer of the realm. As a rule, no inquiry is made as to his moral and religious character; money has made him great, and money can secure for him all the honors he may desire. Men may have high ideals and clear vision, but if they belong to the financially lower grades of society their influence is restricted, and their opinions disregarded.

Surely all this is Babylonish heathenism still ruling the life of modern Israel; the people are still in bondage, and only the mighty power of God can effect their liberation. But the time for liberation has come. God has begun to break the yoke from off our necks, and part of the process is the failure of modern finance, and the snapping of the golden chain.

If all crime, extravagance, waste and selfish exploitation were eliminated, there would be no poverty, and no lack of material necessities, but an abundance for all. If men lived normal lives, and observed the Divine laws, their health would be restored, their wants would be few, taxation would return to normal proportions, and the tithe would be sufficient to pay all the expenses of both the State and the Church.

Many people cannot see that the Babylonish captivity is still in operation. Let them study these facts, and then read

carefully the Divine constitution. All usury was illegal; all oppression was condemned; all debts were periodically cancelled; all taxation was equitable and limited; all exploitation was forbidden, and God was an active, living partner in all individual enterprise and all honest labor. Every man was free, and had scope for his endeavor; no man was exalted to power because of his possessions, but every leader was chosen by God, and supported by the prophet; in fact, the prophets were the statesmen, and the advisers of the king in the government of the nation.

When our Lord comes to reign He will restore His kingdom, and enforce the pure and righteous law which He Himself instituted at Sinai, and He will do it in the spirit of the Sermon on the Mount. He will cast out all false leaders, and destroy every unjust and unholy thing. Character will be the lever by which men may rise in His kingdom, and fidelity to truth and goodness will be greater than finance or worldly possessions. Blindness has prevented it being realized that the law of the kingdom will bring greater safety and richer happiness than can possibly be obtained under the present reign of materialism. The tremendous change His coming will bring is beyond comprehension. It is to be feared that our people will cling to the last to the material things they have managed to secure, and, like the Israelites of old, will ask to remain in Egypt, rather than fight their way into their promised land. It is important that every true citizen should take his place in this conflict. They may be called upon to make some small sacrifices, and to give up some treasured customs, but these are the price which must be paid that the new social order may be established.

Meanwhile, there is consolation in the assurance that the economics of the new age will not enslave the soul, but will set it free. When the wicked tares are taken out of the kingdom, life will be a delight.

Everyone will live to give, not to get; to serve, rather than to be served. Everyone will be fully provided for, and all anxiety concerning material good will have disappeared. The people will be untrammelled by the heavy burdens which their captivity has put upon them, and be free to live the richer, fuller life of the Kingdom of God.

Basic Principles in Bible Study

By C. R. DICKEY

OBVIOUSLY the very first requisite of Bible study is to read the Bible — all of it — in order to gain some understanding of the Book as a whole.

Dr. Amos R. Wells described in facetious vein the prevailing frivolous manner of handling the sacred Word:

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the Twenty-third!),
Twelfth of Romans, First of Proverbs —
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book —
Just a paragraph disjointed,
Just a crude, impatient look —
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!

A good plan for the average individual is to read the Bible straight through once a year; this plan will keep a general view in one's mind as he gives special study to its various parts and subjects. The Bible should be studied also by books, one book at a time, until each writer's work has been thoughtfully considered in its entirety. That is the only way to understand an author and his message. Then, too, one may profitably study the Bible in sections, such as a comparative reading of the four Gospels, let us say, for one assignment; and the whole of Paul's weighty Epistles for another. Study it again by broad subjects, such as prophecy; the work and teachings of our Lord; or the parables, miracles and prayers in both the Old and New Testaments.

Read the Bible itself and do not rely too much on what others say and write about it. The Bible is its own interpreter if read honestly and sensibly. So why not learn it for yourself? It has been truly said: "The simple, straight-

forward reading of the Holy Scriptures, in the way most other books are read, unhampered even by explanation, — when this is done the Bible will take care of itself."

Do not become unduly concerned about difficult passages; there are many and no man has yet been given the wisdom to know the whole counsel of God. Do not let the adverse theories of so-called Higher Critics disturb you. The Bible has outlived and put to shame many generations of its critics.

Make your own notes and outlines as you read; such analytical work not only helps one to concentrate and to remember the main facts, but it is a valuable aid to understanding them. Above all, read with an open mind to learn the truth, and not for the purpose of finding proof-texts to support some pet doctrine.

Furthermore, do not depend wholly upon Sunday school lessons for Bible study. That deplorable habit among church members accounts, in large measure, for so many Christians knowing so very little about the Holy Scriptures, "which," as Paul wrote to Timothy, "are able to make thee wise unto salvation through faith which is in Christ Jesus." As a rule Sunday school lessons are poorly planned, prejudicial in treatment and cover an exceedingly small range of Scriptural subjects. Faithful attendance at the usual routine church school class, while certainly better than no Bible study at all, will never make one really wise concerning the Scriptures; nothing except his own systematic study of the whole Bible can do that.

A few years ago the editors of a widely used International Lesson Series announced a chapter by chapter study of the Gospels, designed to run for a year or more. It seemed a move in the right direction, being an improvement over the customary chapter here and chapter there method. However, when the lessons appeared, a peculiar and unexplained omission occurred in each one of the Synoptic Gospels: chapter 24 was omitted in Matthew, chapter 13 was omitted from Mark and chapter 21 was missing from Luke. No reference was made to these chapters and no excuse was offered for their omission.

Evidently it was taken for granted that students would not notice or question the matter, because — strange to say — Mark 13 happened to connect with a quarterly Temperance Sunday and, of course, had to be set aside for a lesson more suitable to the occasion. No explanation was given as to why Mark 13 could not have been studied the following week.

Matthew 24 and Luke 21 met a similar fate at the hands of men who are trusted by millions of Christians to teach them the Word in truth. They too were scheduled to collide with some apparently indispensable special day or occasion. And why? These three chapters deal with events leading to the return and earthly reign of Christ; they were omitted because many ministers and their leading laymen do not believe in Christ's return to earth and, consequently, would resent any discussion of Scripture dealing with that subject in their church literature!

It is a good idea to give extra attention to any parts of the Bible which Doctors of Divinity seem to avoid purposely. As in the case of these forgotten chapters, other neglected portions may contain tremendously significant and timely truths that many ecclesiastics do not believe.

This is a serious matter. And the more so as it illustrates a method that is alarmingly prevalent in the literature, teaching and preaching in churches today. Men dare to judge the Holy Scriptures and discard what does not meet their approval. Such are they that handle the Word of God deceitfully. The sin of presumption can hardly go farther than to manhandle the sacred teachings of Christ in a manner so brazen and dishonest.

Distinguish always between the actual text of Scripture and comments which compilers have included in various editions of the Bible. Sometimes a zealous individual attempts to prove an untenable position with the remark, "My Bible says so." On further questioning, it turns out that the statement was only the opinion of a commentator expressed in a chapter heading, in some suggested outline, footnote or other added material. Such additions are in no wise a part of the Scripture itself; while ex-

pressing the ideas of a sincere student, they may, or may not, be true. God does not hold Himself responsible for the opinions of men, even though they may be printed between the covers of your favorite Bible; but He does authenticate in its entirety the actual text of the Scriptures, in which "holy men of God spake as they were moved by the Holy Spirit." What does the writer of the text have to say on the subject? That is the important thing for us to find out.

It is a fallacy to think that one must have studied Hebrew and Greek to understand the Bible. To be sure a thorough knowledge of the original languages has its advantages, but it is not necessary to an intelligent reading of the Scriptures. Most ministers in the pulpits today would be hopelessly handicapped if their understanding of the sacred Word depended on the superficial knowledge of Hebrew and Greek they acquired in the seminaries; furthermore, they have retained it through the years about as well as the average man remembers the Latin he learned in his school days. In fact a workable knowledge of the ancient Biblical languages is a highly specialized field, requiring so much time and effort that most theological seminaries have now removed Hebrew and Greek from the list of required subjects. Comparatively few ministerial students have the time and inclination to master these subjects sufficiently for any practical use.

Only those who have devoted years to intensive study of ancient languages and manuscripts are able to apply them accurately in the interpretation of Scripture. Therefore, it is advisable for every family to invest in a complete Bible Concordance and a good Bible Dictionary. In these reliable helps words and phrases are explained by scholars who have spent many years studying Bible languages and translations.

Probably the most neglected principle in Bible study is the time element. What is the period of time involved in the event or chapter under consideration? That is indeed a basic question. The answer is found in Bible chronology, a comparatively new field to the Christian layman; although some knowledge of the subject is absolutely essential to an understanding of Biblical history and prophecy.

Ezekiel, Daniel and the author of Revelation were specialists in the science of chronology and have given the standard by which world events are timed and will continue to move until

God's plan for humanity has been perfected to the last specified detail. Surely then it is important to know something about these divine time measures. You will recall our Lord's statement that the Pharisees and Sadducees failed to recognize him as the Messiah because they could not discern the signs of the times. On another occasion Jesus spoke these significant words to them, words which contain a warning for us also:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19: 42-44.)

Ignorance of the time in which they lived brought desolation to them and their children. Their ignorance was no excuse, inasmuch as they would not heed God's prophets, whose writings contain the key to the timing of all history and prophecy for the past, present and future.

We too have not known the things which belong to our peace. We miss the timing because we neglect to watch the clock. Failing to hear the eleventh hour strike, we do not know that the midnight hour approaches. In fact, Anglo-Saxons, like the Jews in that first Christian century, do not know what time it is.

The subject is too vast for discussion in the present study. But if one desires to read the Bible with fuller understanding, he can open up a wonderful new field for himself by reading *Divine Time Measures* by J. Bernard Nicklin. Recent issues of *DESTINY* contain helpful articles on this important subject. For the convenience of those who may want to look them up, we list a few: *Importance of Chronology*, also *Chronology's Time Measures*, by Howard B. Rand, June and July 1942; *The Measure of Time*, April 1943; *Prophetic Time Measures* by C. F. Parker, April 1944; also the many articles and charts by W. C. Nabors, whose *Orders of the High Command*,* April 1943, is particularly good reading along this line for the novice.

When reading the Bible avoid attaching to words meanings which are not justified by their usage in the actual text of the Scriptures. This point is especially important because it is here that the customs and traditions of en-

* Included in *Prophecy on Parade*, \$3.75 post-paid. Destiny Publishers, Haverhill, Mass.

vironment will lead one unwittingly into errors that may prevent him from ever coming to a knowledge of many essential truths.

Two familiar Scriptural words, for instance, are *nation* and *church*. Looking at them in print we know they represent two distinct functions: they are not synonymous terms. Yet on turning to the Bible we are confronted with a number of chapter headings that vaguely mingle these two words as if both refer to the same thing. Let us illustrate with an example or two from the book of Isaiah. The chapter headings quoted are from the Oxford Bible, Authorized Version; they are accepted generally and are used in other well-known editions.

According to the heading of Isaiah 34, the subject matter is: "The judgments wherewith God revengeth His church. The desolation of her enemies." A careful reading of the text shows that the entire chapter deals with the affairs of nations and not with the church. The matter is stated clearly in the opening sentences:

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter."

The remainder of the chapter relates the grim results of this global conflict of nations and their armies.

Verse 8 is probably responsible for the use of the word "church" in the introductory remarks, due to the fact that still another word has been given a meaning contrary to its textual usage. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Almost universally the word Zion is thought to refer to the church and is so used in practically all church literature. Yet if one will take a concordance and look up sentences which contain the word Zion, he will soon be convinced that Zion and church are not synonymous words. Many are now agreed that the term Zion is used in the Scriptures to designate the seat of Christ's government both before and after his return to earth as King. As such it would include the functions of both state and church, since in the Kingdom Age the office of both will be co-ordinated under Christ as Prophet, Priest and King. However, that condition does not exist as yet. Therefore, the present habit of applying the word Zion exclusively to the church, as

we know it, is incorrect and at variance with the texts in which it appears.

Note the time element in this chapter. The events are due to take place at a stated time. "It is the day of the Lord's vengeance, and the year" when God brings the nations of the world to judgment. It is the same time to which Jesus alludes in Matthew 25: 31-46:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

From childhood we have been taught that Jesus gives here a picture of the separation of individuals — the good people from the bad. But that is not all. His words have a wider application. Read them again and see what is before the Lord: "before him shall be gathered all nations; and he shall separate them [the nations] one from another."

Now what is the issue at stake in this conflict which Isaiah calls "the controversy of Zion"? It is the establishment of Christ's righteous government in the earth. Goat nations, headed by the synagogue of Satan, array themselves against the sheep nations — Israel of the ten tribes, headed by the House of Joseph — to prevent Christ from taking the throne of David and perfecting his kingdom of righteousness on earth.

The day is fast approaching when God will settle the score forever in the controversy of Zion:

"So the heathen shall fear the name of the Lord, and all of the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. . . . The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 102: 15-16; 110: 2.)

Isaiah 54 is a wonderful chapter when it is read understandingly. It is addressed to the lost sheep of the House of Israel and portrays the glory of their national redemption. Utter confusion characterizes this comment which introduces the chapter: "The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, their safety, etc." Now let us find out what Isaiah actually wrote:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." (Verses 1-4.)

The desolate widow is Israel of the ten tribes, who was given a bill of divorce and cast off in shame. Judah is the married wife. But the time is coming, the prophet says, when Israel will be greater numerically than Judah; when Israel will enlarge her tents, expand her territory and inherit the Gentiles. The chapter is not a prophecy concerning the amplitude of the church; it is a preview of Israel's national expansion in the Christian era, after the redemptive work of Christ annulled the divorce and Israel had accepted the Gospel.

"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee." (Verses 5-7.)

Isaiah writes joyously of the national restoration of Israel. Such terms as "desolate," "forsaken," "shame of thy youth and widowhood" are never used in reference to the true church, which is the body of our Lord and has never been forsaken or cast off; neither do they apply to Judah, "the married wife," because Judah was never divorced.

Responsibility for the dereliction of Christian nations rests largely on church leaders. They have failed to teach the national aspect of Bible covenants and prophecies; therefore our people do not know that we must do the will of God as a nation in order to insure the blessings we covet. There is almost total ignorance on this vital point throughout Christendom.

Israel, Judah and Jew are words that need to be given special attention as to their use in the Scriptures. Most people use them interchangeably; however, they are not so used in the Bible

text. Their distinction has been so constantly and ably kept before the readers of DESTINY that it is not necessary to discuss them at this time. If their usage is not clear in one's mind, he will be greatly rewarded by tracing out for himself the texts in which these words are used; then study the contexts in every case to decide exactly what the writers mean when they speak of Israel, Judah or the Jews.

Unquestionably the most misused word in all the Bible is the word kingdom, especially when it occurs in such phrases as "kingdom of God," "kingdom of heaven," and "kingdom of Christ."

Because Jesus said, "My kingdom is not of this world," theologians tell us that it has no form or substance but is wholly spiritual. Just what they mean by that conception of a kingdom no one seems to know. Let us put against such a vague theory the fact that all the prophets from Genesis to Revelation tell us that Christ's kingdom will eventually be established here on the earth; and that Christianized Israel, with the throne of David in her midst, will be its nucleus, from which center it expands under the personal reign of Christ until it fills the earth.

"My kingdom is not of this world," that is, not of this present world order or system of government. When Jesus spoke these words, as He tell us himself, Satan was the prince of this world. Therefore, at that time, and even yet, the prevailing systems of government are largely in accord with, and under the control of, Satanic authority.

Naturally the kingdom of Christ has nothing in common with that of Satan. The two are so diametrically opposed that it is impossible to be a part of both at the same time. Keep this thought in mind and it will add weight to some of Jesus' statements: for example, "Ye cannot serve God and Mammon"; "He that is not for me is against me." Herein lies the fallacy of compromise which is bringing to judgment debased nations and apostate churches.

When Jesus said, "The kingdom of God is within [among] you," he meant that it was in their midst — not in their hearts. Anyone ought to know that Jesus did not mean to imply that his kingdom was in the hearts of the wicked Pharisees to whom He was speaking. (See Luke 17: 20-21.) If you are still inclined to believe that the kingdom of God exists only within the individual as an exalted state of mind, a spiritual inspiration or desire, try to harmonize that conception with these statements:

"I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8: 11.) "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees

had heard his parables, they perceived that he spake of them." (Matt. 21: 43-45.) Speaking to his disciples at the institution of his holy supper, Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22: 29-30.)

These few illustrations — and they can be multiplied by hundreds — em-

phasize the need for diligent and conscientious Bible study. Incredible though it may seem, it is a fact that the misuse of a few simple words in Scriptural interpretation has been responsible for the widespread acceptance of errors that are even now contributing to the confusion and distress of nations.

It is a Christian duty to know the Book!
Dawn will break in a darkened world when men learn how to rightly divide the Word of Truth.

Retiring With Great Fury!

WHEN reading Daniel's outline of events "at the time of the end" as given in his book (Dan. 11: 40-45), it is well to remember this prophet is high-lighting the activities of evil forces as they undertake to assume world rulership through military conquest. The identity of the individual or individuals who at the moment head this evil aggression is not always clearly revealed. That identity, however, becomes clear as prophecy merges into history.

Due to the fact that evil aggression follows more or less the same pattern, regardless of who may be the leader at the time, certain clues furnished by Daniel provide enough information to indicate which leader at a particular time is carrying out the predicted program.

The campaign of Napoleon and that of Hitler have very striking parallels and so prophecy applying to one will also have a fulfillment in the other, because of the close similarities in their campaigns and acts. Napoleon attacked England and planned for an invasion of the British Isles, but turned aside and invaded Russia. Napoleon also campaigned in Africa, Egypt, and even entered the Holy Land — but he finally came to his end. Hitler attacked England and planned an invasion of the British Isles, but turned aside and invaded Russia. He also campaigned in Africa and entered Egypt but did not enter Palestine. This will be carried out by his successor, the remaining head of the three-headed eagle of Esdras which is Communism.

In light of the desperate moves being made by Hitler in the launching of the robot planes and other threatened weapons of terror plus the untenable military position that is bringing concern as the Russians continue their drive from the east and north with the Allied pressure from the west, Daniel's statement is enlightening:

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly make away many." (Dan. 11: 44.)

Moffatt renders this passage:

"Then rumors from the east and the north shall alarm him, till

he retires in great fury to inflict doom and destruction on many."

Hitler is retiring towards Germany as his armies withdraw and as he retires he is breathing threats of dire destruction, declaring that if he goes down he will take all the world with him. Already he is wreaking vengeance upon all those whom he can, even upon Germans who have crossed his will.

The next verse evidently refers to the final act in the program of evil aggression as the northern hordes move into Palestine, at which time Jerusalem will be taken.

"And he [the leader of the armies that move into Palestine] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." (Dan. 11: 45.)

Here in the land of Palestine evil aggression meets its just rewards as the final phase of world conflict is decided forever. But, apart from the war phase of activity, it is worthy of note that Daniel cites certain things which will occur when these events are taking place.

Daniel declares: "And at that time" (or, as Ferrar Fenton renders it: "And at that period") Michael will stand up, the archangel who defends Israel. As a result of all this the prophet prophesies:

"There shall be a time of trouble, such as never was since there was a nation even to that same time."

Every man conversant with world events is fully aware of the possibility of such a time of trouble, particularly in internal difficulties rapidly developing in all lands and in every country. Thus we have in current events the clear-cut evidence of the prophetic time in which we live, for the Divine clock is about to strike the long awaited moment when an age will end. The voices of the prophets are proclaiming acts of violence and aggression. Even Hitler's plan for world-wide carnage and destruction will not bring success to him, but is merely the forerunner of ultimate destruction and oblivion for him and for his plans.

God's Emerging Kingdom

By REV. CLAUD COFFIN

CLOSE on two thousand years ago our Lord taught His disciples to pray "Thy Kingdom come." The background to the prayer was His clear teaching as to the nature of that Kingdom, and they knew well that it would be both literal and material in its manifestation. The only real query in their minds was as to the time point of its appearing in history. Almost their last question before He left them was: "Lord, wilt Thou at this time restore again the Kingdom to Israel?" (Acts 1: 6). It was to be a "restoration" and "to Israel," but *when*?

Are we to assume that for over nineteen centuries nothing has happened amid the kaleidoscopic changes of history that in any way might be related to that prayer for restoration of the Kingdom? Is it like God to mark time for nearly two millennia of years? Has nothing been done which would indicate the "coming," i.e. "coming back," of the Kingdom of God on earth? Are there no signs of it to be seen, no adjustment of the world setting amid which it is one day to become the most patent fact of our world story, which might be accepted as an answer to that prayer?

Surely such silence, such inactivity on God's part would be out of accord with what the Scriptures would have us believe. Surely if we but knew where to look for them there must be definite and visible indications of that Kingdom emerging amid the chaos and disintegration of world kingdoms passing into the limbo of obsolescence. Let us try to find out if the Bible and history have anything to show us.

The time scope of the Bible message embraces three definite periods, each of which is preparatory to the final establishment of God's Kingdom on earth, when once again He will have His "tabernacle with men" (Rev. 21: 3). These are called "The Former Days," "The Latter Days," or sometimes the "Last Days," and then an unnamed period the duration of which alone is given, and because that duration is to be one thousand years, students of the Bible have designated it "The Millennium."

These three periods or "ages" are the time factors around which all Bible history turns; within their scope God

works out His great purpose of world restoration to Himself and to His rule. They cover seven thousand years together: four thousand years of the "Former Days," i.e. our B.C. years; two thousand years of the "Latter Days," i.e. our A.D. years; plus the millennium, making the seven thousand in all. They are followed by "The Eighth Day" as fore-indicated in Lev. 29: 36-39, and other passages.

The Kingdom of God on earth was no new thing to those who heard our Lord proclaim its presence. Already it had passed through its "Former Day" phases, and the records of it were in their Scriptures. Its inauguration, the giving of its Law, the anointing of its king, the promised imperishableness of its throne and the continuity of the Davidic line and its subsequent development, were things every Israelite knew. They knew, too, the story of its dissolution when the respective Houses went into their separate captivities, but they also knew the Divine promise and pledge of its restoration in due course.

It is with the "Latter Day" phases of its development as preliminary to its definite manifestation during the Millennium that we are at present concerned. Already over nineteen hundred years of this Christian Age lie behind us; we look back over them and are in a position to see what contribution they have made toward the fulfillment of God's promises concerning the Kingdom, and in how far they have brought the answer to the prayer for its restoration. There is no need to speculate where history has recorded facts on the pages of its story.

This age began with the statement of John the Baptist, and that of our Lord Himself, that "The Kingdom of God was at hand," that is, was already present (Mark 1: 14-15, etc.). It was entering its first stage of being restored. Our Lord's whole teaching ministry was concerned with varying phases or stages of its development. The two major events of the age-beginning were the Advent of Christ, Israel's Redeemer and King, and the birth of the Church at the centre of the re-emerging Kingdom of God in fulfillment of prophetic utterances made during the age preceding it.

The time had come for the first steps toward the fulfillment of Daniel 2:44. "In the days of these kings shall the God of Heaven set up a Kingdom which shall never be destroyed. . . ." The last world empire of the Babylonian succession had come, and was destined to follow its three predecessors into the story of the past, never to be restored. While Rome was reaching the zenith of its power there was already in the Britannic Isles a nucleus of the Israel People, among whom God had originally established His Kingdom, destined to become the "Fifth Kingdom" of prophecy, when in due course it had passed through the "Latter Day" phases of its growth.

God, who had "sifted the House of Israel among all nations, like as corn is sifted in a sieve," had not allowed one grain to fall to the ground, and was moving, as He had promised, to "raise up the tabernacle of David, to close up the breaches thereof, and to build it as in the days of old" (Amos 9: 9, 11). It is to world history we must look for the fulfillment of such promises because it was world history that produced the "Former Day" phases of the same story. It is well to remember that we of today still live in Bible days. These did not close with the Scripture Canon because those Scriptures contained prophetic utterances which embraced the whole of our age and the whole of that to succeed it as a part of the Bible story.

The Christian Church and the Kingdom of God on earth are inseparably bound together, and yet entirely distinct in the phases of their development during the same age. They must never be confused one with another. The New Testament contains the story of both. The story of the Church is outlined in the first three chapters of the Books of The Revelation. The Messages to the Seven Churches of Asia Minor are evidently more than just messages to seven local Christian communities then existing. In the light of subsequent Church History they appear to have been prophetic. They are descriptive of the seven phases through which the Church would pass before the "Latter Days" end. Briefly summarized we find that the Message to:

EPHESUS — The Church of the Lessen-

ing Love; it is the story of the *Primitive Church*.

SMYRNA — The Church of the Threatened Storm; it is the story of the *Persecuted Church*.

PERGAMOS — The Church of the Endangered Glory; it is the story of the *Patronized Church*.

THYATIRA — The Church of the Tolerated Plague; it is the story of the *Papal Church*.

SARDIS — The Church of the Belied Repute; it is the story of the *Protestant Church*.

PHILADELPHIA — The Church of the Open Door; it is the story of the *Puritan Church*.

LAODICEA — The Church of the Excluded Lord; it is the story of the *Professing Church*.

Thus through the varying phases of her history the Church has traversed the road of the Latter Days, and is today in that final phase of her story where apostasy has left her with a profession but without power, because Christ's only contact with her is through the loyal individuals in her midst who hear His Voice and open the door to Him. A professing Church has ceased to be the Spiritual dynamic of the Kingdom at whose centre she was placed, and so to her charge there must be laid at least some of the causes of those evils which weaken the nation where and when it should be strong to face the emergencies of the age-end crises at present so perilously evident.

For the story of the Kingdom one has to look elsewhere, and here there is no need to blindly grope for light. In the clearest possible language our Lord has told us the story of the Kingdom of God on earth during the same age in which the Church would be pursuing her respective road. On one occasion our Lord asked the question: "Whereunto shall we liken the Kingdom of God? Or with what comparison shall we compare it?" (Mark 4: 30). How could He make clear its development, its progressive phases during the centuries before the age ended? We are not left to guess, for He Himself provided the answer to His question.

Wherever we read a parable beginning with the introduction "The Kingdom of God — or the Kingdom of Heaven — is like unto . . ." there we have the answer, and there are many such, all told for the explicit purpose of explaining the historic and progressive development of the Kingdom during the period lying between the two Advents. Far from marking time or re-

maining inactive, God has been moving in and through the happenings and changes of the past centuries with ever increasing and ever widening development of His great purpose of bringing in the Kingdom. It has been coming, "not with observation," i.e. outward show, as visualized by the Pharisees, but never-the-less "in their midst" (Luke 17: 20).

The fact that in Matthew 13 we have seven Kingdom Parables led me to wonder whether there might be any correspondence in a parallel direction between them and the seven messages to the Churches which, as we have seen, appear to forecast the various phases of her progress. Study of the subject has led me to the conclusion that these seven Kingdom Parables appear to definitely forecast the Latter Day phases of God's Kingdom as it progresses toward its consummation. There appears to be a chronological sequence of Kingdom development running parallel to that of the Church. Matthew 13 is not Church history, it is the Kingdom story, and this is another of the evidences that the Church and the Kingdom although related are not identical.

Let us look at the series of parables in their given order and see whether they bear out the suggestion. With regard to their sequence, they appear to have been told in the order recorded, and probably at one time, or under the guidance of the Holy Spirit, they may have been collected as given from time to time by Christ and then collated. Anyway, as given in the chapter we find them placed in a definite order which appears to have been intentional, because so placed they present an ordered and chronological sequence. As such we propose to consider them. While the phases constitute a progressive sequence we must be prepared to recognize that there would be of necessity an overlapping as one merged into its successor, also that some of the characteristics will be found to be peculiar to all.

I. The Parable of the Kingdom Proclamation

The first phase of the re-emerging Kingdom of God at the beginning of the Latter Days would, as we should expect, be that of its *proclamation* (Matt. 13: 3-8, and 18-23). No parable could more vividly express this than that of the Sower sowing his seed. There is here no need to guess or speculate as to its meaning, for we have our Lord's own

interpretation. He, the Son of Man, is the Divine Herald of the Kingdom's reappearance. Again and again, as did John the Baptist before Him, He avers it to be "at hand." Although the parable does not begin with the words "The Kingdom of Heaven is like unto," it is definitely stated to be the "Word of the Kingdom" that is being sown (v. 19).

The varying reception given to the proclamation is illustrated as being four-fold. This will repay careful study, as it is characteristic not only of the first century, but of all subsequent attitude toward God's good news wherever and whenever proclaimed by Christ's ambassadors. All our Lord's illustrations are nothing unless absolutely true to life. The indifferent hearer soon finds that what he has heard is taken from him, leaving him as he was except for an added responsibility of which he is unconscious. The superficial hearer is enthusiastic but has no root, and cannot stand up to persecution awakened by the vast implications of the Divine proclamation that cuts so radically across all existing systems. Those whose aim is to make the best of both worlds discover that the things which really matter never come to maturity.

But there always will be some who receive the proclamation with joy, and so afford it an opportunity to produce fruit in the varying ratios of thirty, sixty and one hundred-fold. It is in the lives of such the Kingdom Message as well as the Kingdom itself moves forward. It is this which is illustrated by the next parable.

II. The Parable of the Kingdom Adulteration

This next phase of the Kingdom development was to be expected. The Bible is not only the story of the Kingdom, but of the usurper who has the kingdoms of this world. Unable to prevent some from receiving the proclamation and acting on it, the adversary countermoves to mar what he cannot prevent. The parable of the tares among the wheat introduces us to the second phase in the story of the re-emerging Kingdom of God. We note that the metaphor changes, and also that in this second, as in the first parable, we have the interpretation given (Matt. 13: 24-30, and 36-43). By implication the sower is the same, but what he sows stands for something different, although related. It is with the "Children of the Kingdom" the story is dealing here. These would appear to be those who

have received the proclamation in good soil, and are not themselves the children of the kingdom bringing forth the fruit thereof. It is against these the enemy moves. It is a picture of literal men and women on the earth; the "field" in all the parables represents the world. It presents the phase of *adulteration* and the origin of evil persons as well as good in the Kingdom of God on earth, a fact that has perplexed many earnest Christians; moreover it makes it clear that this condition of things cannot be remedied until the end of the age, or the harvest season of the parable. So inextricably associated are the children of the kingdom with the children of the evil one that their separation is impossible at this stage.

When the time comes for Christ to "gather out of His Kingdom all things that offend" or are a cause of stumbling, the task of separating the tares from the wheat will have to be entrusted to angelic and not human instrumentality, in order that perfect impartiality and righteousness may never be questioned. Thus in due course will the Kingdom be cleansed of those who, although in it, have never been of it. The recognition of what this parable clearly teaches removes a serious difficulty in the minds of those who cannot understand the presence of evil persons in a kingdom which God has set up. It is enemy action.

III. The Parable of the Kingdom Expansion

The third phase of Kingdom development is that of its *external expansion*. The enemy has succeeded in limiting the reception of its proclamation, and in adulterating its citizenship, but he has been unable to prevent its growth. The parable of the Mustard Seed (Matt. 13: 31-32) is the first of a series concerning which no interpretation is given by Christ, but from the key already supplied there is no difficulty in understanding its meaning.

It has to do with the same material re-emerging Kingdom of God as it proceeds on its way down the avenue marked out for it in the Divine purpose. From its comparatively small beginning it grows to be a great tree among the outspreading branches of which the birds lodge. It is not an accidental growth, the seed was taken by the man and sowed in his field, the same man and the same field as in the previous parables.

Here we get an indication of how the prayer "Thy Kingdom come back" is

answered as the age passes on. At the time our Lord was explaining the mysteries of the Kingdom to His disciples there was, in what Rome called the Britannic Isles, the seed already sown in the field, and destined to expand and spread its branches in protective blessing over the earth.

It is well to study the very early beginnings of Israel in the Isles as the background against which in the Latter Days the phase of Israel's expansion was destined to become the outstanding fact of Western world history.

How infinitely poorer would this world be but for the ensigns, "Old Glory" and "the Union of Jacob." Beneath the folds of these all tyrannies, slavery and oppression must perforce cease. In covenant fulfillment this part of modern Israel's task is being fulfilled. It is worthy of note that Israel's expansion into the "nation and company of nations," the Great Commonwealth of Free Nations, the Commonwealth of Israel, followed the turn in world history that brought its emancipation from the Dark Ages, as they are rightly called. The Renaissance of the fifteenth century led to the Reformation of the sixteenth, to be followed by the Industrial Revolution of the seventeenth and the Great Revival Period of the eighteenth. It was with this God-given spiritual dynamic at its centre, that Anglo-Saxondom moved out to the uttermost ends of the earth.

No story is more wonderful than that of Anglo-Saxondom's expansion, and none more adequately foretold than in this comparison of the Kingdom of Heaven with the Mustard Seed. Who but the Divine Originator of this Kingdom-thought could so perfectly have expressed its progress? Here is the fifth Kingdom of Daniel 2 growing still until it becomes a great mountain filling the whole earth.

IV. The Parable of the Kingdom's Secret Influence

In contrast to what has gone before, the fourth phase of God's re-emerging Kingdom is dealt with in the realm of the invisible. (Matt. 13: 33.) In what he believes to be the logical exposition and interpretation of the Parable of the leaven, the writer finds himself compelled to depart from the usually accepted views, but in doing so he would humbly suggest that there are times when one is forced to break with traditional theological interpretation in the interests of the quest for truth. Set over against the external and visible expan-

sion of the Kingdom there is the phase of its *inner or secret influence* on its environment.

Leaven stands for the principle of contagion, of penetration and permeation. It can be true both of what is evil and what is good, but in each case the same principle obtains, and it is this that lies at the heart of the parable. Whatever may be its application to the contagion of evil, and such application is made in Holy Scripture, I submit that in this Kingdom Parable its application is in the reverse direction. It is "The Kingdom of Heaven," the Kingdom of God, that is compared to the leaven which the woman took and hid in the three measures of meal until the whole was leavened. Not for a single instant can one logically conceive of the Kingdom of Heaven on earth being compared to a contaminating influence.

With external expansion there comes also moral and spiritual influence. Beneath the surface, in the realm of thought and ideas, the Kingdom contributes toward the inculcation of God's thoughts and the great basic principles embodied in the Divine Law to those with whom it comes in contact. God's Kingdom is "not of this world-order"; its origin, nature, laws, worship are all of God's appointment, and the Divine purpose of its inauguration was to make it a demonstrating nation to the world around it. When it ceased to permeate the other nations with God's thoughts and itself became contaminated by the abominations they practised, He allowed it to pass into eclipse until after its redemption, when once again He restored it. This time unknown as His Kingdom, its origin and development a "mystery" except to the initiated, He places it like leaven to carry on its work of inculcating His will and ways until all is leavened. Truly wonderful are all His ways!

Unconsciously the nations of the world are learning new ways, God's ways, from Israel, the identity of which is unknown to them. And for the main part Israel herself remains in ignorance of her own identity, but must unconsciously play Israel's part of introducing righteousness, justice, and freedom to other peoples. Irresistible influences are being released throughout all the races of mankind, and slowly but surely they are adopting emancipating factors as the basis of their modern methods. In the realm of world jurisprudence this is seen in the gradual acceptance of the Common Law in the place of Civil Law as the basis of legal administration.

Without entering into the other de-

tails of the parable I would suggest that in the "woman" we have the familiar type of Israel, and that the "three measures of meal" may have their sequel in the three time periods covered by the Kingdom Story, the "Former Days," "The Latter Days" and "The Millennium," because in each of these the permeating influence of Israel, the Kingdom People, is at work reaching its final goal in the third.

V. The Parable of the Kingdom's Hidden Identity

In the parable of the Hid Treasure (Matt. 13: 44), the fifth phase of the Kingdom story, that of its *hidden identity*, we have something applicable to all the phases. It is "like unto treasure hid in a field." We are at once on the ground of definite Bible analogy as given in Exodus 19: 5: "Ye shall be a peculiar treasure unto Me above all people." This treasure has been hidden in the field — the world — and is there although its presence is unrecognized.

The hiding of Israel is one of the mysteries of the Kingdom, but it has very effectively achieved its purpose. There is no more effective way of hiding than to obscure identity or to prohibit the use of a name. It is in this sense only that ten-tribed Israel is "lost." A disguised presence passes unnoticed even among those who are seeking it. Thus Israel, the Kingdom people, called "the Dominion" (Psalm 114: 2), although very really present in the world is unrecognized. In spite of our Lord's two emphatic statements "the Kingdom of Heaven is at hand" and "the Kingdom of Heaven is in your midst, or among you," it was only those who "had eyes to see" who recognized it. To the majority it appeared non-existent. And it is still so today as regards the majority of people, including those in the Christian Church.

Modern Israel, the great tree with its far-spreading branches, so obviously present, so definitely a fact of world history, remains unidentified, and thus completely hidden in the field. Even Israel herself fails to recognize her own identity, and even repudiates it when it is pointed out; never was hiding so amazingly successful. It is the greatest enigma of the centuries, this Great Commonwealth of Israel that has changed the world, upon which the sun never sets, whose dominion is from sea to sea bringing untold blessings and benefits to all mankind, evangelizing the heathen, emancipating the oppressed, in the van of every great

spiritual movement, and yet as to identity unknown! For the sake of this treasure the field has been purchased at the cost of the life of the only begotten Son of God — "the world is His." Not unnaturally one asks when and how the treasure will be disclosed. It does not appear to be in the purpose of God to do this until these "Latter Days" have run their course. It will have to be His Own act.

No Royal Proclamation, no declaration by Church leaders, will remove the veil from eyes blinded by unbelief, or minds dulled by theological tradition. Impatience and well-meaning, but premature, action are in vain. In God's time the veil will lift, and the nations of the world and Israel herself will know. (See Isa. 25: 7.) I suggest a study of the statement which is now and again used in Scripture, "then shall they know" as likely to provide the answer as to how and when. But what a moment in history it will be! Surely "life from the dead"!

VI. The Parable of the Kingdom's Increasing Wealth

Away back on the early pages of her history God had warned Israel not to allow her heart to be lifted up when possessions would begin to accumulate (Deut. 8: 17-18). It would not be because of her power or might, but because He "had given power to get wealth that He might establish His covenant. . . ." In the parable of the Pearl Merchant (Matt. 13: 45-46) this phase of *Material Prosperity* is presented as the sixth phase of the re-emerging Kingdom. Here the Kingdom is not compared to the pearls or even the "pearl of great price," but to the "merchant" who finds them. These are points to note when studying the parables.

The significance of parabolic illustration lies for the main in the figure taken as a whole, and the idea it conveys to those to whom it is addressed. It is possible to unduly emphasize and even distort the details of a parable, to press them beyond the intention of the illustration, but we are on safe ground when we keep to the primary suggestion. Here is the Kingdom-merchant out in the pearl markets of the world constantly adding to his store, ever increasing his wealth and potential powers to buy more. While expanding, while exerting its moral influence in the world, while pressing on to the high position of world leadership, the Kingdom is always increasing its material wealth; always adding to its possessions

and prestige. There is no kingdom or nation on earth comparable to it in this respect.

In a world where under present conditions and systems money, possessions, position, and prestige are accounted as wealth, Israel is placed at the head. The accumulated wealth of this Company of Free Nations is an impressive spectacle in a world where these things are taken as a sign of greatness. Added to this, to have high standards of living and education, to have one's word trusted, one's leadership recognized, one's counsel sought, one's advice accepted, is no mean heritage.

Napoleon is said to have called the English a "nation of shopkeepers" (French—"merchants"); he was nearer the mark than he suspected. But all this is not the chief point of the parable. Material wealth may not spell greatness. The kingdom-merchant in his search for pearls finds "a pearl of great price," to purchase which he sells all that he has. It is a supreme value which becomes the determining factor in his decision.

One pearl in comparison with which all the others he possesses become unimportant, to be counted of secondary value. Surely here we have in figure the nation's discovery of Christ Himself, "The Pearl of Great Price"? The discovery which changes things and re-emphasizes national values. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which executeth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord" (Jer. 9: 23-24).

With the discovery by Israel that she owes all to Him Who is both the Creator and Redeemer, as well as the King, will come the glad day when she makes "her boast in the Lord." The great turning point in her national history. That day will come, and with it to the soul of Anglo-Saxon-Israel the peace of God that passeth all understanding.

VII. The Parable of the Kingdom's Assessment

The final — seventh — phase of the re-emerging Kingdom brings us to the "end of the age" (Matt. 13: 47-52). No language could so adequately and vividly express this close of the preliminary phases of Kingdom development

as that of "The Drag-net." It is the summing up, the phase of *assessment*.

Picture "the Kingdom of Heaven like unto a net cast into the sea and gathering of every kind." A net in the sea! Can you see it open, expanded, flexible, undulating with the movements of the water, rising and falling as it is caught by the swirling eddies of the currents, and its direction changing with the incoming and outgoing tides? All the time the water is passing through its mesh and leaving behind a deposit of curious and interesting variety.

In Bible symbolism the "sea" and "great waters" stand for peoples, nations, races of the world (Rev. 17: 15). What a metaphor! God's Kingdom amid the "sea" of the world's peoples, and the endless stream of history pouring into it "of every kind."

Think of the Israel-kingdom story in all the successive phases of its development, God's point of contact with the peoples of the world, vitally in touch with every great movement of history. Think of the post-captivity migrations, the great trek westward to the British Isles, "the appointed place" where God would "plant them that they remove no more," this "place of their own" where "the children of wickedness should afflict them no more" (II Sam. 7: 10). Visualize those waves of migration down the centuries, Israel being "sifted among the nations," that endless stream bringing its quota into the Kingdom-net. How much that contribution accounts for the contents of the "net" today; therein lies the source of our most baffling problems, the explanation of the chaos and confusion which exist.

Here we find the explanation of our race problems, color problems, alien problems, with their host of attendant consequences which have produced low ideals and ideas, the inferior morals and dubious standards of conduct which mar the nation's life and are a blot upon her fair name. From these have emanated those evils which perplex us and shame us; the idolatrous worship, paganism, romanism, foreign customs diverting our people from what is true; those alien combines and vested interests which dominate our industries and degrade our cinemas; the house of ill-fame run by orientals making our sea-ports and cities unsafe for our young manhood, while bringing profit to their unscrupulous owners; the Communistic propaganda that would undermine the loyalty of our workers.

No illustration could be more accurate, or true to life. But the parable does not leave all this in the net, but points

to the inevitable separation as the age closes. "Which when it was full they drew to shore and gathered the good into vessels, but cast the bad away."

The contents of the Kingdom-net have to pass the scrutiny of Christ at the end of the age. The Divine Assessment takes place. We have reached the "time of the end," and maybe invisible hands are already drawing up the net out of the sea in readiness for the sorting out. The closing in of the net as it is brought to shore throws together, in a final struggle to get free, the contents so soon to be out of their native element. Not only the surface things — the tares — but those beneath the surface are brought to face the final verdict.

In the realm of evil-thinking, motives and desires which have been at the root of life's unrighteousness are now to be judged. Thus in its living imagery the Latter Day Phases of the Kingdom of God on the earth are traced to their conclusion, and the final scenes of the age-long controversy between the Kingdom of God and the kingdoms of this world brought to its consummation.

The story leads us to the arrival of the King of kings and the inauguration of the millennial phase of His Kingdom, during which the processes of judgment and elimination of evil from His Kingdom pass to their rapid termination. It is here we have to leave it because here the Latter Days end. But the story goes on into that "Sabbath of rest remaining for the People of God," and beyond it into the age that follows where in the light of "The Great White Throne" the permanence of the Consummated Kingdom is foretold.

Thus phase by phase the re-emerging Kingdom of God on earth has moved down the centuries, and to those who have eyes to see the mysteries of that Kingdom, it has kept the indicated course. Today God is entering the final phase of His age-long controversy with the nations of the world, and is about to deal with them in judgment. In Israel He is about to sanctify Himself before them, silencing every tongue that has arisen to condemn, destroying every weapon that has been forged against His people, vindicating every word that He has spoken. While He is "gathering all nations together to battle to Jerusalem," He is calling on Israel to "prepare to meet their God," to be ready for the cleansing that is to fit her for the coming exalted position of ruling with Him. The feature is assured, and with the Kingdom purified and cleansed of all its evil things, His Spirit poured out upon the nation and His laws writ-

ten on the hearts of its citizens, Israel will take its place in the Divine Plan for the Millennial reign of Christ.

It is a marvellous panorama which is given us in this series of Kingdom parables, indicating as they appear to do the chronological sequence of events during the Latter Days. Down their respective avenues the Kingdom and the Church march toward their great goal. The Church to her union with Christ her Divine Head, thus completing the Body — which is the Bridegroom of biblical analogy; the Kingdom to reunion with her Husband-Bridegroom after the long ages of separation and divorce during which she has been given opportunity, as the "Wife of the Lamb," to "make herself ready." What a story it is! All the figurative language, all the symbolism, all the parabolic utterance, find their fulfillment in the literal and historical outworking of world events leading up to the glorious consummation of a world released from its bondage, the sources of its discords and unrest eliminated, and its government placed upon His shoulder Who is "The Prince of Peace" (Isa. 9: 6-7).

Summary

THE CHURCH STORY

1. The Primitive Church
2. The Persecuted Church
3. The Patronized Church
4. The Papal Church
5. The Protestant Church
6. The Puritan Church
7. The Professing Church

THE KINGDOM STORY

1. The Kingdom Proclaimed
2. The Kingdom Adulterated
3. The Kingdom Expansion
4. The Kingdom Influence
5. The Kingdom Hidden
6. The Kingdom Wealth
7. The Kingdom Assessment

MILLENNIAL PHASE OF CHURCH AND KINGDOM

These things challenge the Church — Christ's Body — to "watch," and Israel — God's Dominion — to "Prepare to meet God."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. 11: 33-36).

Divine Selections and Rejections

By HOWARD B. RAND

How many, among the multitudes of Christian peoples, recognize the scope of the story the Bible tells? How many are even aware that just as God selected the race of Abraham through whom He would bring a blessing to all peoples so also He selected from out among Abraham's descendants individuals and groups to carry out specially assigned commissions in His plans for bringing a blessing to all mankind? Failure to recognize these groups and individuals and the specific assignments which became their responsibility has resulted in considerable confusion and misunderstanding of the story the Bible tells.

From the beginning of Adamic history we find this process of selection taking place. Abel was chosen over Cain and, after the death of Abel, Seth and his family were selected to bridge the Flood and repopulate the earth again, and from among his three sons Shem was the one chosen to carry on the works of righteousness. In the call of Abraham a race was selected and as we follow the history of that race we find God continued that process of *selecting and rejecting individuals* within that race in the plan for bringing His work to fruition.

When Abraham pleaded for Ishmael, God informed him that Sarah had been selected through whom a son would be born unto Abraham and that his name was to be *Isaac*. He said:

"I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17: 19.)

Ishmael was thus rejected as the son of promise and Isaac, the son of Sarah, was selected as Abraham's heir through whom the covenant blessings were to pass. This process of selection began to operate within the line of Abraham from the very beginning when God called him. And a study of God's dealings with the seed of Abraham demonstrates that He assigned specific tasks to different branches, groups, tribes and individuals of that seed as their responsibility: full performance of which would be required from them.

Here too we find the same process of selection and rejection going on, while those individuals or groups failing to measure up to the required standard

were rejected; but those who did measure up were selected to co-operate in the general program destined to ultimately bring to completion the purpose for which Abraham and his seed had been chosen and called!

Isaac married Rebekah who gave birth to twins, Esau and Jacob. God rejected Esau and chose Jacob through whom the covenant blessing would pass. Jacob divided these blessings among his sons, disinheriting Reuben his first-born who, by virtue of being the first-born, was entitled to the birthright. Because of Reuben's sin, however, the birthright was taken from him and given to the sons of Joseph: Ephraim and Manasseh (I Chron. 5: 1). Thus the sons of Joseph inherited the dominion, honor and name given to Jacob with the right to the *legal* use of the name Israel, for they inherited the rights which accrued to the first-born.

Judah received the sceptre and, in the process of time, God selected from out of the tribe of Judah the House of David with whom the blessing of rulership was to remain in perpetuity. The rest of Judah He rejected insofar as wielding the sceptre was concerned. A remnant of Judah was selected to return from the Babylonian captivity to rebuild (with the help of Benjamin) the Temple and City preparatory to the coming of the Lord.

Let there be any question as to who returned from Babylon to Palestine, both Ezra and Nehemiah speak of only two tribes involved in this return (as tribes) and these were the two which had been carried away to Babylon by Nebuchadnezzar. Ezra states that "When the adversaries of Judah and Benjamin (the two tribes which returned) heard that the children of the captivity builded the temple" they caused trouble. No other tribes, as such, are mentioned by either Ezra or Nehemiah, and this is further established by the fact that we are informed that only those who were carried away by the King of Babylon were involved in this return; the rest of the tribes of Israel, therefore, could not have been there. They were, of course, carried away into Assyria many years before Judah was taken to Babylon.

In the fullness of time Jesus came and,

because Jewry refused to accept Him, He rejected them and they lost the Kingdom (Matt. 21: 43); but the Galileans or Benjamites were selected by Him to become the light bearers of the gospel. It was from among this tribe that Jesus chose His disciples, save one, and it was also the Galileans who became His followers.

The record shows clearly His rejection by the Jews and their refusal to accept Christianity. Jewry persecuted the early Christians and drove them from their midst. Today they are still anti-Christ and opposed to Christianity. It is thus erroneous and contrary to the facts to say that the Jews gave us Christianity. They did not. Their assigned task was accomplished when they delivered the Son of God to be crucified, the Lamb slain from the foundation of the world, for Jesus was selected by the High Priest to be killed in conformity with the law for the selection of the Passover Lamb. Upon His death the vail in the Temple was rent from top to bottom, signifying the completion of the sacrifice; and approximately thirty-five years later, in 70 A.D., the Jewish nation came to its end with the burning of the Temple and the destruction of the City in which year of vengeance thousands of Jews perished.

Provision, however, had been made centuries before for the day when there would be need of light bearers to go out from Jerusalem carrying the Gospel as received from Jesus Christ. A tribe was selected in Israel to become the messengers of peace, for this tribe was left with Judah until the time of the rejection by Jewry of the Son of God. Following that rejection and previous to the fall of the City they were to flee Jerusalem, taking the Gospel with them. The selection of that tribe was made at the time of the division of the Kingdom under Solomon's son Rehoboam.

Previous to Solomon's death the Lord declared, because King Solomon had failed to keep His commandments:

"I will surely rend the kingdom from thee, and will give it to thy servant . . . Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." (I Kings 11: 11-13.)

Jeroboam was Solomon's servant and a mighty man of valor who, because he was industrious had been made ruler over the House of Joseph. This fact accounts for the readiness with which Israel later followed Jeroboam. As Jeroboam went out of Jerusalem one day Ahijah, the prophet, met him in the field. Jeroboam had a new garment which Ahijah caught and tore into twelve pieces. He gave ten of the pieces to Jeroboam and said:

"Take these ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) . . . Howbeit I will not take the whole kingdom out of his hand . . . But I will take the kingdom out of his son's hand, and I will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." (I Kings 11: 31-36.)

The Bible is very clear regarding the distinction between Israel His dominion and Judah His Sanctuary. When Saul died David went to Hebron and the men of Judah anointed him King over the House of Judah, but Ishbosheth was made King over Israel. For seven years and six months David ruled over Judah. After the death of Ishbosheth the tribes of Israel came to David at Hebron and anointed him as King over Israel (II Sam. chapters 2 to 5).

It is always difficult to understand why ecclesiastical leaders fail to see and recognize the facts and become so muddled and contradictory in their use of the terms Israel and Judah, for as the Psalmist declares:

"Judah was his sanctuary, and Israel his dominion." (Ps. 114: 2.)

When, therefore, Ahijah told Jeroboam that one tribe of Israel would be given Rehoboam, the son of Solomon, in conformity with the Word of the Lord to Solomon and that all the Kingdom would not be taken away, a tribe of Israel apart from Judah must remain loyal to the House of David. That tribe was the tribe of Benjamin.

Benjamin was thus selected by God for a specific mission, this tribe was to remain with Judah and be loyal to the House of David that they might be ready to receive the light when it came. The use of the word light implies, as set forth in the *Companion Bible*, the continued existence of the Divine purpose.

From the beginning Benjamin was

chosen for this task. In anticipation of Benjamin's coming mission, Moses exclaims:

"And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." (Deut. 33: 12.)

Moffatt renders this passage: "He is the Eternal's darling, he lives ever in security; the Most High encircles him seated upon his slopes." Ferrar Fenton translates: "The beloved of the Lord rests secure, Relying on Him all the day, And borne safely up in His arms."

And so Benjamin, the coming bearer of light carrying the glad tidings of the Kingdom with the story of the redemption of Israel and the blessings of salvation for all who believe, was under special care, with the certainty of Divine security and protection in the performance of the assigned mission. Five hundred years before the division in the Kingdom, God moved to cleanse Benjamin of all evil in preparing this tribe for the purpose for which they had been selected. The record of that cleansing is in the nineteenth, twentieth and twenty-first chapters of Judges. The record declares that God smote Benjamin before Israel for the evil they had done. Twenty-five thousand men fell, their cities were destroyed, and those dwelling there were killed. Six hundred fighting men of this tribe — all that was left of Benjamin — escaped into the wilderness and abode there four months. Later, wives were found for them and the tribe was restored in Israel. A fresh start was made with this tribe cleansed of the evil that had existed in their midst. The method used was drastic and yet the sin committed required drastic action to cleanse the tribe. God was looking ahead to the day when He would need this tribe to carry out the selected task which had been assigned unto them, and Benjamin had to be purified for that assignment.

With the division of the Kingdom Benjamin, a tribe of Israel, was left with the House of David and from this time on to the crucifixion was associated with Judah.

After the division of the Kingdom the House of Israel turned to idolatry and was finally carried away into Assyrian captivity from which country they began their westward trek to the appointed place, the Isles north and west of Palestine into which Isles they were to gather in the course of the centuries.

Some 130 years after the House of Israel had been taken to Assyria, Judah

and Benjamin were carried away to Babylon. Seventy years later a remnant of these two tribes, with a few Levites and some of the House of David, returned to Palestine to build the Temple and City again, even in troublous times. The two prophets, Ezra and Nehemiah, record the fact of that return specifying that only those who had been carried away to Babylon returned (out of all the tribes of Israel, only Judah and Benjamin). This group became known as the Nation of the Jews, for the word Jew has a broader meaning than designating the tribe of Judah only. It has a religious significance and was applied to everyone who worshipped God in the Temple and Synagogue. This is important, for the New Testament designates many as Jews who were Jews in the religious sense only.

Jewry functioned politically in the land, carrying on the affairs of the Kingdom and with the completion of the Temple the order of priesthood was restored and the continuation of the sacrifices made possible. Benjamin was there awaiting the day of her mission when the House of David, also present, would bring forth the "Coming One" — the knowledge of whose coming and ministry they were to take to the *lost sheep of the House of Israel*.

The remnant of Judah, after the return from Babylon, settled in Judaea while Benjamin occupied Galilee, and there we find them located when Jesus came and began preaching in Galilee, Judaea and Jerusalem.

When the time came for Jesus to begin His work and select disciples he walked by the sea of Galilee and called fishermen, men of Galilee who were of the tribe of Benjamin, to follow Him. The one exception seems to be Judas Iscariot.

"Judas" is the Greek form of the Hebrew *Judah*. His second name, Iscariot, indicates he was a native of Kerioth, a city identified with the ruins of *el Karjetein* to the south of Judaea and therefore Judas was not from Galilee or a Galilean, that is, a Benjamite. Judas carried the money bag and was a thief, though by his craftiness he concealed his true nature from the rest of the disciples. While pretending to be loyal to Jesus and numbered among His disciples, Judas seemed to be an informer of the High Priest, apparently providing information desired. He finally betrayed our Lord.

Jesus knew the purpose for which Benjamin had been left with Judah and so He said to His disciples, "Ye are the light of the world." (Matt. 5: 14.)

By His selection of them they were about to begin the task assigned to Benjamin so long ago and for which purpose God originally selected them to remain with Judah. That mission was to learn of Jesus and then to carry the glad tidings of the Gospel to Israel in the Isles when finally the Jews completed their part through rejecting Jesus and bringing about the crucifixion of the Son of God.

When the Jews sought to kill Jesus He walked no more in Jewry but went into Galilee for there, while He remained among the men of the tribe of Benjamin, He was safe from their subtle planning. One need but read the four Gospels to recognize that Jesus' ministry was as successful in gaining followers in Galilee as it was unproductive in Judaea. The multitudes followed Him in Galilee and after His resurrection the Angel at the Tomb said:

"He is not here: for he has risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you to Galilee; there shall ye see him."

As they went to tell His disciples Jesus met them and said:

"Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matt. 28: 6-10.)

In the light of the record, why do Christian men persist in claiming that the Jews gave us Christianity? Jesus could not walk in Judaea but in Galilee because the Jews sought to kill Him (John 7: 1). It was here in Galilee He performed most of His miracles, here also He preached, and secured a following. From Galilee He chose all but one of His disciples and here, after His resurrection He met His disciples again. When on that day of ascension the disciples stood on the Mount of Olives looking steadfastly towards heaven as He went up, behold, two men stood by them in white apparel:

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

His disciples were not addressed as "Ye men of Judaea" but rather of Galilee and therefore Benjamites. Even Paul, who declared himself to be a Jew (Acts 22: 3), for the term Jew applied to a religious faith, stated that by tribal descent he was a Benjamite (Rom. 11: 1). Thus he could not be a Jew racially and was only one by religious faith. Again, why do ecclesiastical and religious leaders of our day fail to see what is so obvious from a study

of the text and the context of Scripture, persisting in calling Paul "that little Jew"? Even in Esther's day many of the Persians became Jews for fear of the Jews:

"And many of the people of the land became Jews; for the fear of the Jews fell upon them." (Esther 8: 17.)

These people could not change their racial characteristics or nationality, but they did accept the Jewish faith and thus became Jews religiously. It was in this sense only that Paul and the disciples of our Lord were Jews; save Judas, who was a Jew racially.

The Church was born at Pentecost and with the birth of the Church Jewry began its persecution of Christians and has been in opposition to Christianity from that day to this. Just why men will teach that the Jews of Judaea accepted Christianity, and yet are unable to explain why the Jews as such have throughout the centuries been consistently opposed to all that Jesus taught is a mystery. Nowhere is there any evidence whatever that the Jews racially did other than persecute the early Christians and in every way since have tried to hinder the spread of the Gospel. Because of this persecution the former friendship existing between the Jews and Galileans was broken, fulfilling the prophecy of breaking the brotherhood between Judah and Israel, for the Galileans or Benjamites were a tribe in Israel and were representatives of the Kingdom in Palestine.

Zechariah prophesies of the price paid Judas for the betrayal, which thirty pieces of silver were used to purchase the potter's field:

"Then I cut asunder mine other staff, even bands, that I might break the brotherhood between Judah and Israel." (Zech. 11: 14.)

That broken bond has never been healed and will not be until Jewry acknowledges that Jesus is the Christ, for the Jews today are as much opposed to Christianity as were their forefathers who fought the early Church. Between Christianity and Judaism there is an impassable gulf which can only be bridged through Jesus the Christ.

Jesus warned His disciples:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." (Luke 21: 20-22.)

Jeremiah prophesied that Benjamin was to take warning when these conditions came to pass:

"O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction." (Jer. 6: 1.)

Both Tekoa and Beth-haccerem were suitable places for setting up beacons as they are near Bethlehem and these beacons could be seen from Jerusalem. This message of the prophet addressed to Benjamin and the warning given by Jesus to His disciples are further proof in the chain of evidence that the Galileans and early Christians were Benjamites.

When Peter, a Galilean, was at the judgment hall where Jesus was being tried he was accused by a damsel of being one of our Lord's disciples. She said unto him: "Surely thou art one of them; for thy speech bewrayeth thee." (Matt. 26: 73.) Moffatt translates this, "Your accent betrays you." And well it might, for Peter was not a Jew but a Benjamite of Galilee.

Prior to commissioning His disciples to go into all the world and preach the Gospel to every creature (Mark 16: 15) Jesus instructed them to go to the lost sheep of the House of Israel (Matt. 10: 6). The prophet Ezekiel has much to say about the sheep of His pasture and informs us they are the House of Israel (Ez. 34: 30-31). It is therefore significant that it was to Israel in the Isles that the early Church, immediately after the crucifixion, carried the knowledge of the Gospel. Benjamin, true to their mission and the purpose for which they were lent to the House of David that "David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there" (I Kings 11: 36), carried the light of the knowledge of redemption to Israel and to the House of David in the Isles. The Son of God had been born of the seed of David and He who would finally take over the Throne and establish universal peace had triumphed over all His enemies. Thus the House of David and the people of His Kingdom could look forward to the coming day of triumph when the knowledge of the Lord would fill the earth as the waters cover the sea.

"The Lord had sent a word [Jesus] into Jacob [in Judaea] and it hath lighted upon Israel [for Christianity took root downward and grew upward in the Isles of the sea]." (Isa. 9: 8.)

Thus Isaiah could prophesy:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6-7.)

And so Benjamin was selected to remain at Jerusalem until the coming of Him who was to be born of the line of David and in His rejection by the Jews be commissioned of Him to proclaim to Israel and to the Throne of David, already established in the Isles, the knowledge of their redemption. The disciples performed their mission, completing Jeremiah's prophecy of fishing for Israel, and now we are in the hunting season as the identity and responsibility is being declared in the Israel lands today.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them: and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

All of Benjamin did not return to Palestine after the Babylonian captivity. Only a remnant went back from this tribe, which remnant — *Christianized* — fled before the destruction of Jerusalem. The balance of the tribe of Benjamin, leaving Babylon, located in Asia Minor where in the third century A.D. we find them, and to which locality many of the early Christian Galileans fled.

Herbert Bruce Hannay in his book, *European and Other Race Origins*, traces the migrations of peoples westward and into this stream of migration Benjamin also moved from Asia Minor, eventually settling in the province of Normandy. From here, under William the Conqueror, they went to England: the final and last tribe of the House of Israel to enter the Appointed Place (II Sam. 7: 10), the Isles of the sea.

Jacob prophesied of the activities of Benjamin as this tribe entered the land of their brethren, which prophecy was fulfilled in the Norman conquest:

"Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." (Gen. 49: 27.)

Benjamin's task as light bearer is about completed for the hunting season is on and the identity and responsibility

of Israel are being revealed to His people. The day is fast approaching when the fulfillment of the statement made to the men of Galilee as they stood gazing upward will take place, for an age is now coming to a close.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Let our Christian leaders re-examine the record, not in the superficial and careless way their present findings have indicated it was done by them in the past, but let them study to know the truth. Once that truth is acquired it will set them free from the bondage and from the prejudices that have been engendered through the promulgation of the traditional doctrines of men. Then, too, there will come a full recognition that God is still selecting and rejecting men according as their works shall be, that those who qualify for service might be used in the furtherance of His Divine purposes.

When men teach that God has not chosen or selected individuals or groups and even a race to carry out special assignments they but publicly declare their ignorance of the meaning and scope of the story the Bible tells.

Marrying and Giving in Marriage

A SIGN of this age coming to a close would be, according to Jesus, a repetition of those conditions which existed in the days of Noah. "They were eating and drinking, marrying and giving in marriage." (Matt. 24: 38.) This is not a reference to the orderly eating and drinking within the home for the purpose of sustaining life, but rather a clear reference to the orgies of eating and drinking as a sensuous pleasure in the life of individuals who make it an end rather than a means of sustenance: living to eat and drink rather than eating and drinking to live.

"Marrying and giving in marriage" has a similar meaning in that it refers to an exchange or swapping of wives and husbands as a Bible scholar aptly brought out some years ago. This statement of Jesus is very interesting in light of the present soaring divorce rate.

Dr. Paul Popenoe, director of the American Institute of Family Relations, declared the trend in some sections of the nation is towards more divorces than marriages after the war. In a lecture at the University of California in Los Angeles, he said that Los Angeles now has a divorce rate half again as high as that of Reno, Nevada, and this despite

California's restrictions of one year's wait for final decree.

For the first six months of 1944 Reno had 6,712 marriages and 3,040 divorces with a rate of 46 per cent of divorces. In the same period Los Angeles had 16,578 marriages and 11,797 divorce applications or a divorce rate of 71 per cent. What is true in that city is also reflected in high percentages in many other cities of our nation.

It would be interesting to know, of those who are listed among the marriages, how many were divorcees exchanging wives and husbands: a situation which Jesus declared would be a duplication of conditions prior to the Deluge and a warning of the end of the present age.

Home life is the foundation on which this nation is built. The present divorce rate is a clear indication of the rapid decline of real and true home life in our land, and bodes ill for our immediate future. But for the fact that God is to intervene in our behalf and bring to an end the present orgy of riotous living with all its evils, the future outlook would be dark indeed. Many will perish in the troubles that will bring this age to a close, but out of it all there will come a people cleansed and purified in the fires of affliction.

The Marks of Israel

By HENRY D. HOUGHTON

Introduction

How strange it is, that with all the definite and positive words in the Word of God as to Israel's continuance forever as a nation, there has never been any long continued and persistent effort on the part of genuine believers in the Bible to find them. That we have been content to let them fade away and vanish into nothingness is surely a deep reproach on all true Christians.

There is, however, one probable explanation. It was God's will and purpose to hide them!

While the Jews (part of the house of Judah) occupied the stage, and even called themselves "Israel," God could work unhindered with and in lost Israel till He had finished His predetermined work — and without them knowing who they were; and only as Israel's time of punishment has run out, and the whole of God's purposes are on the point of complete fulfillment, is the identity of the old nation Israel becoming known, and who are its representatives in this day and in this our time.

Just a few words here for the benefit of those who know nothing of Anglo-Saxon-Israel truth to enable them to understand that which follows.

The great clue to the understanding of Scripture prophecy is to remember the wide cleavage between the two houses of Israel; their age-long separation, their different careers; their separate destinies; their different prophecies, and their final reunion in the last days.

In the time of Rehoboam, Solomon's son, God Himself of set purpose and intention divided the Kingdom of Israel into two distinct parts; for when Rehoboam was proposing to go and forcibly bring back the revolting northern house of Israel to himself, God sent Shemaiah the prophet to Rehoboam with this message:

"Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me." (I Kings 12: 24.)

How very strange! why did God do that? Because he had a different work, a different destiny, a different future for the two houses!

Eventually the ten-tribed house of Israel was taken captive to Assyria in 721 B.C., and has never returned! Eight years later Sennacherib, King of Assyria, came against all the fenced cities of Judah and took the captives therefrom to Assyria. But the remaining part of the two-tribed house, Judah and Benjamin, were taken captive to Babylon 115 to 135 years later still; some of whom returned after 70 years, and were then called "Jews." And these are the people whose descendants were in Palestine in the time of our Lord.

But where is Israel? Not a single nation in these days calls itself by that name, therefore she must be disguised under another name. Indeed both Isaiah and Hosea say that she shall change her name!

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." (Hos. 2: 17.)

"For the Lord God shall slay thee [Judah, that is His punishment

of Judah] and call his servants [Israel] by another name." (Isa. 65: 15.)

"And thou shalt be called by a new name." (Isa. 62: 2.)

But where is Israel now?

Josephus says that in his day (70 A.D.):

"The entire body of the people of Israel [notice "the entire body," [and this is the Ten Tribes, as will be seen] remained in that country Media]; therefore, there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude and not to be estimated by numbers." (Book 11, v. 2.)

But what became of them after that? We know they came westward and were lost, exactly as Scripture says they should be.

If it is suggested that possibly the Anglo-Saxons are this Israel, then some people say, "Tell us the exact way our lineage has come down, show us all the way we have come these 2,600 odd years, and we will believe."

That is rather a large order, extending as it does over an immensity of time. We do know, however, that Sharon Turner, the historian, has traced our ancestry back to the very place and the very time in which "Israel" finally disappeared from the sacred page.

And Dr. S. . . . , editor of a German publication, says: "It will not be surprising to find that England is found to be identified with Israel, and that Germany is a mixture of Philistines, Assyrians, and Romans, traditional enemies of Israel. Hence . . . the hereditary animosity manifested by the Germans against the Anglo-Saxon races, who in all probability are the genuine descendants from the House of Israel."

We thank the Doctor and others for their clear testimony, but that is not the evidence on which we rely. We have something infinitely more sure, even the more sure word of prophecy.

I

Christ Our Lord and His Marks!

WE HAVE excellent authority for claiming that Israel must be known and recognized by *the marks* that are upon her, rather than by the revealing of her lost pedigree.

Christ did not, in His own case, appeal to the test of pedigree. Let us see how this was so.

When John the Baptist was in prison, he desired to know if this marvelous person that was going about was the Messiah. So he sent his disciples to the Lord to inquire who He was; and they came, asking: "Art thou He that should come, or do we look for another?"

Now here was an opportunity for Christ to declare His line and pedigree. He might have said, "Go tell John that I am of the tribe of Judah and of the house of David."

But He did not do anything of the kind, He gave John more definite things on which to build his faith. John was familiar with the prophets, and knew well the marks of the Messiah. And so Christ bade them go and tell John the marks which they saw in Himself; the actual and literal marks as foretold of the Messiah:

"Go and shew John those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

These were the signs and proofs of the Messiah more than a recital of His pedigree. The marks, the prophetic marks were upon Him: they defined and declared the Messiah!

Tried by this standard (and it must be a true one, for Christ used it), we are perfectly justified in saying that if we, the Anglo-Saxon people, have the actual and literal marks, the prophetic marks of Israel — especially if no other nation has them — then surely we must be *that very Israel*. And if the tracing of the pedigree is necessary, then God, in His own good time, will make that plain.

In the meantime, the great question is "Have we the marks? And *all* the marks?" And, "Are they on us only?" If so, then the tracing of the pedigree can safely be left.

Take another instance. Our blessed Lord upon one occasion visited His own city Nazareth; and entering into the synagogue He stood up to read, and the Book says:

"And there was delivered unto him the book of the prophet Esaias . . . he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He then went on to say, "This day is this scripture fulfilled in your ears." (Luke 4: 17, ff.)

Please note that all these points of identification are literal and actual marks on Christ Himself — all taken from prophecy! And again, our Lord said nothing about His pedigree! The actual and literal marks and signs of identification were on Himself; and the recital of His pedigree would not have been half so convincing.

Now let us ask, shall we not be justified in applying the same method of interpretation to all the prophecies concerning Israel that Christ used concerning Himself; and in looking for Israel, seek for her and recognize her by her marks, rather than by her pedigree? The marks are absolutely vital!

Of all the people who came to our Lord Jesus Christ, and saw, and heard, and believed, we do not read of a single one who asked to see and examine His pedigree before accepting Him. Nor do we read of anyone to whom Christ showed it. Two of John the Baptist's disciples when they came in contact with Jesus said unto Him, "Rabbi, where dwellest thou?" And He said, "Come and see." And they abode with Him that day. The next day one of them, Andrew, went and found Simon, his brother, and saith unto him, "We have found the Messiah."

Notice, the day before He was to Andrew only a "Rabbi." But having dwelt with Christ one day, He became the Messiah!

How was that? Did Andrew spend the interval in studying the Lord's genealogy? Not he. He had spent it with the Lord Himself. *He had seen the marks and signs first-hand*: that was why he went with such confidence to his brother, Peter.

Take the case of Nathanael, a pronounced and confessed unbeliever. Phillip, having found the Lord, went immediately and found Nathanael and said, "We have found Jesus."

But listen to the stinging sneer of unbelief that came from Nathanael, "Can there any good thing come out of Nazareth?" Phillip answered, "Come and see." Come and see what? His line and pedigree? Oh no, but *Him!*

Now Jesus saw Nathanael coming and He only uttered two sentences to him, the last of which was "Before that Phillip called thee, when thou wast under the fig tree, I saw thee."

That was the mark of the Messiah! And in a moment, in the twinkling of an eye, all Nathanael's doubt and unbelief had gone, and there burst out from his full heart this spontaneous exclamation:

"Rabbi, Thou art the Son of God; Thou art the King of Israel."

Now, so far as we know, Nathanael had never seen the Lord before, and even now had only been in His presence a moment or two; and yet, there had come upon him like a lightning flash this overwhelming conviction. How was it? Had he been examining the Lord's genealogy? No, he hadn't had time! He had only that moment seen Him. He was convinced without the production of the genealogy. How then was the great change wrought? He had seen the marks of the Messiah: nay, one mark only; but that was enough for Nathanael.

He knew most assuredly that the genealogy would be right if the marks were right.

Is there anything for us there?

Again, take the case of the woman at the well. Jesus declared Himself to her as the Messiah. But when the woman, quite forgetting her water-pot, ran into the city proclaiming her discovery, she said nothing about His pedigree, but she began publishing the signs, the *marks* of the Messiah. "Come, see a man which told me all things that ever I did: is not this the Christ?" And when the men came, "They said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world." (John 4: 29, 42.)

The men had seen the indisputable signs and marks themselves, and they were the certainties that proclaimed the Messiah.

Upon one occasion the Jews took up stones to stone the Lord. Then Christ immediately pointed out to them the signs and marks which were upon Him, as justifying His extraordinary claims. And again, He mentioned nothing of His line or pedigree; but said, "If I do not the works of My Father, believe me not. But if I do, though ye believe not me, believe the works." (John 10: 37-38.) Thus pointing them point blank to His works, His *marks*.

One more reference:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." (John 20: 30, 31.)

What are those that are written? Genealogies, pedigrees? Oh no! John did not mention them!

Matthew did. Luke did, but not John!

John had something much more certain upon which to build up the faith of the ages. He wrote about the Master Himself, the works He did, the marvelous words He said, the marks that were upon Him, the signs indubitable!

From the very first verse of that wonderful first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God" — right down to the very last verse of the Gospel, it is packed full of evidences, signs, marks, seen in the words, deeds, character, life and death of Jesus, and these are the things on which he bids us ground our faith, and so believing "have life through His name."

In other words, the faith of all succeeding generations is to be based on the marks or signs of the Messiah.

That is a most remarkable statement of the Apostle. So then, likewise in looking for Israel we must find the people who have got the marks of Israel! The pedigree will be all right if the marks are. God will see to that.

Let it be here particularly noticed that in not one single Old Testament prophecy concerning Christ Jesus our Lord was His human name given.

Isaiah 7: 14, calls Him "Immanuel," and 9: 6, calls Him "Wonderful," "Counsellor," "The Mighty God," but none of these was His human name.

The pronoun "He" is used; and not always that. "He was despised": "He hath borne our griefs."

The very first time His name is given is in Matthew I:

"Thou shalt call his name Jesus: for he shall save his people from their sins."

There is no need to assume the name in the Israel prophecies. The name is given in full. "Israel," "The House of Israel," "Ephraim," "My People," "My Nation," "My people Israel."

Here are six forms by which their remarkable prophecies are addressed, and there are others. Indeed so clear are they that they have proved a great embarrassment to our theologians who have, as a consequence seized hold of them and claimed them for the church, an utterly unwarrantable proceeding.

Now please, if the church is justified in applying those unnamed Messianic prophecies to our Lord (and most certainly they refer to Him), then what about those other prophecies to Israel which are fully named and addressed?

What are the great prophetic marks by which Isaiah points out the Messiah?

Here are some of them, and notice how literal they all are: acquainted with grief . . . stricken, smitten of God; afflicted . . . wounded for our transgressions; bruised for our iniquities . . . He was oppressed, and He was afflicted, yet He opened not His mouth . . . brought as a lamb to the slaughter . . . taken from prison and from judgment . . . cut off out of the land of the living . . . made His grave with the wicked and with the rich in His death . . . numbered with the transgressors . . . bare the sins of many . . . made intercession for the transgressors." (Isaiah 53.)

Who is the "He" spoken of in all these passages? The prophet does not tell us. Nor does he give us the faintest clue whatever, except the *marks* in the Man, when in due time He should appear.

The Ethiopian Eunuch was quite justified in saying to Philip, "I pray thee of whom speakest the prophet this? of himself, or of some other man?" Yet we know that all these passages referred to Israel's Redeemer, the Saviour of mankind. But, till the Great Subject of the prophecy, the Man of Sorrows, came, the prophecy was in a cloud, and was very uncertain in its application.

But when He, the Saviour, appeared with all His marks upon Him, what then? His marks declared Him!

The shepherds on Bethlehem's hills were instructed to find Him, but how? *By the marks!*

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." (Luke 2: 11-12.)

Two marks only: 1) "A babe wrapped in swaddling clothes," 2) "Lying in a manger."

And that was the only babe in all Bethlehem that night who had those two marks. For God would take good care that none but His own Son would have His Son's marks.

How may we know this with absolute certainty? Because if any other child had possessed the marks the clues would have been useless.

Nor did our blessed Lord leave all those marks behind Him in the tomb. Even after the resurrection, He still had the marks!

The prophecy reads: "They pierced my hands and my feet." Those were the marks. Now read the fulfillment:

"And when he had thus spoken, he showed them his hands and his feet." (Luke 24: 40.)

The doubter Thomas knew what was the true test of identity:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20: 25.)

But he had his doubts forever silenced when he saw the marks:

"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

And Thomas, unbelieving Thomas, at the sight of the marks, cried out, "My Lord, and my God." (vv. 27-28.)

But what if Thomas had repudiated the Lord after he had seen the marks? His name would have come down to us loaded with the execrations of all the generations.

Thousands of Christians today believe that our Saviour took those precious marks with Him to heaven.

One of our poets pictures even the angels transfixed with joy, and overcome with emotion at the sight of the marks:

"Him they beheld their conquering God
Returned with garments rolled in blood,
They saw, and kindled at the sight
And filled with joy the realms of light;
Their highest Hallelujah's met,
They fell and kissed His bleeding feet."

Marks even for the angels!

Even today, do not Christians of all grades and denominations sing:

"Hath He marks to lead me to Him,
If He be my guide?"

And in the same verse there comes the answer,

"In His feet and hands are wound-prints,
And His side."

Marks? Yes! Precious marks indeed! Marks for the doubters, like Thomas! Marks for the faltering, like Peter! Marks for the devoted, like Mary Magdalene! Marks of suffering; marks of conflict; marks of tears; marks of agony; but also glorious marks of victory. And all a thousand times more precious to believers even than the crown He wears!

Marks in the manger; marks on the cross; marks in the tomb; marks as He ascended; and even marks in Heaven; for the Apostle John in the glimpse of that glorious place which was afforded him, says:

"And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain."

And the new song which John heard sung was:

"Thou art worthy to take the book, and to open the seals thereof: for

thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. 5: 9.)

And all our poets agree. One sings:

"Five bleeding wounds He bears
Received on Calvary."

Another sings:

"There for me the Saviour stands,
Shows His wounds, and spreads His hands."

A third points out how He will be identified:

"We shall know Him by the wound-prints in his hands."

While another, in one of the most powerful and majestic hymns of all time, in describing Christ as He comes in glory with His Saints, triumphantly sings:

"The dear tokens of His passion
Still His dazzling body bears;
Cause of endless exultation
To His ransomed worshippers;
With what rapture
Gaze we on those glorious scars."

Marks for identification: marks for praise; marks for worship. Blessed, glorious *marks of our Lord!*

II

Israel and His Marks

Now leaving our Lord and His marks, let us come back to Israel. And let us apply the same method for the discovery of God's son Israel that was applied to discover the Messiah.

If God would be careful not to put on any other but His Son, the Messiah, His marks, surely He would do the same to His people whom He calls His son, His Firstborn! And if so, there is not a single nation on earth today that has Israel's marks but Israel herself. God would see to that.

So then, if we can discover the nation and people with Israel's marks, we have discovered Israel.

When the sheep farmer having clipped his sheep in the spring desires to secure them as his own he puts upon them his private mark before he allows them to go upon the common or the hillside. What for? That they may be known and identified as his.

So, when His people Israel were sent — for their sins — among the outside heathen nations, God put upon them His private mark; but not merely one; not even ten; nor twenty; but many more, now amounting to over seventy marks: and for these reasons: 1) That Israel herself in the time to come — though she should lose all trace of her way, lose her name, lose her records, lose her religion, lose her language yet should know herself definitely and certainly; and 2) That the nations should also know her when her time for acknowledgment had fully come; and that when God puts His hand on Israel and says (as He will do): "Thou art My people," and they, in answer shall say, "Thou art My God" the nations shall know that this is the very same identical Israel that God sent forth out of Canaan for their iniquities, and which, to the glory of His name, He is then restoring.

"For, lo, I will . . . sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9: 9.)

There is the distributing! Now for the collecting!

"For thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out . . . so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God." (Eze. 34: 11, 12, 30.)

So, just as the sheep farmer on the hillside marks his sheep, God marks His Israel, and so will God preserve, keep, seek out, and finally put His hand on Israel, whom He calls His sheep, and who have got upon them His distinctive marks.

Let it be said here that provision is made whereby pure Gentiles or heathen may come in and join with Israel: by joining themselves to the Lord, keeping the Sabbath, and taking hold of His Covenant.

There are some men, however, who ought to know better, who regard these God-given marks as of no value. They much prefer the uncertain records and traditions of men, being utterly oblivious of this fact, that if these God-marks are not there, all else is folly.

God, in His final choice as to which people are His people Israel, will not be guided by the traditions, genealogies and records of men! Please set that down.

He knows where Israel is, for not a grain is to fall to the earth; and God will own that people as His people Israel, on whom He has put His own marks.

Christ our Lord made His great appeal not to the test of the line or pedigree, though that was all right; but to the signs or marks. We make our great appeal not to the test or the records of the genealogical line, they are lost; nay, God has purposely cut them off.

"Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." (Hos. 2: 6.) And Ferrar Fenton says, "So that she shall not find her beaten path," evidently the path behind her.

There you have Israel's way marks entirely obliterated; so that it is absolutely useless to seek to establish definite claims to the identity that way. It cannot be done! God has cut off the way marks.

If it were possible to establish the way marks, and find the line, what have you done? Only discovered the line, that is all. And that is not enough. Remember that terrible passage of St. Paul, "They are not all Israel, which are of Israel." Of the line, indeed; but not the true heir. The heirship must be established, and that can only be discovered by the marks!

The scholars are looking for Israel being found in some people who have preserved their records and know their descent; but the true Israel will never be found that way.

She is to lose her way marks, not find her paths; and God says that He Himself has done it. "I will hedge her about with thorns, and make a wall." Cut her off, separate her, detach her from all her previous history: for it is recorded: "She shall not find her paths."

So that the method of the scholars in seeking to find Israel by her records, her way marks, or her paths, is altogether useless. God says it cannot be done. They are broken, cut off, destroyed, obliterated by His express commands.

How then will she be found, for most assuredly she is to be. There is only one way!

But perhaps someone says: "If this is so, why not wait till God speaks?"

A very pertinent inquiry, but one which fails to take into account one vital passage of Scripture: "I will yet for this be enquired of by the house of Israel, to do it for them." (Eze. 36: 37.) And Ferrar Fenton translates it in the imperative,

"must." This indicates earnest national inquiry, i.e., prayer to God, for Him to do these great things for Israel. But how can Israel inquire till Israel knows?

Before the earnest inquiry, there must come the knowledge of who we are. And that knowledge can never come with absolute certainty by mere human records. It must be founded on the God-given marks. They alone give certainty!

So that, though God will speak and acknowledge us, as He assures us most definitely in His word (Hos. 1: 10; 2: 23. Eze. 39: 22, 28, 29), yet it is our place first to know, and then to inquire of Him as He has decreed.

III

The Lost Child and His Marks

EVEN today, in the most vital things, as well as in the common things of life, we go by marks.

Take a supposititious case from domestic life, but one like a number that really have occurred. A mother in England has the misfortune to lose her baby, a boy two years old, by his being stolen. The police are at once put on the track of the child, but despite all their efforts and inquiries they fail to find him: and all but the mother give up hope of him ever being found.

Many years afterwards, she has a letter from a lawyer in Spain saying that an old gypsy woman had just died; and to relieve her conscience before death had confessed that a young man who had passed as her son was not her son at all, but was stolen from England; and from the very county and neighborhood in which the lady lived. He then inquired, "Did the lady think he could be her long-lost son; if so, would she give any marks by which he could be identified?"

What does the mother do? At once she wires:

- 1) "Birthmark the size of a cherry back of the neck.
- 2) Double birthmark one inch long, middle of the back.
- 3) Scar, outside of left leg, above the ankle, one inch long.
- 4) Scar, over the right ear, half inch in length."

And immediately she gets a wire saying that they are all found, she and her husband leave for Spain at once but to her intense disappointment when she gets there she finds a dark swarthy man, with gypsy manners, gypsy language; and without any resemblance to herself or to her husband.

Concealing as best she can her first disappointment she asks him to show her the scar over the right ear, and when she sees it her listlessness quickly changes to hope. Then she asks him to turn down his sock that she may see the scar she knows so well above the left ankle; lo and behold, there it is.

Then with agitated manner, and in great excitement she rushes to his neck and herself turns down his collar to see the birthmark she knows so well; and when she sees it, exactly where she knew it should be, she can scarcely contain herself any longer. Then she makes this great swarthy fellow strip himself, and the mother, eager beyond all words, looks for the double birthmark, the last. And sure enough it is there. Without any more ado, she flings her arms round him and claims him as her long-lost son.

And every mother would say she was right!

On the strength of those four marks only, they take this utter stranger home and install him there as the heir of all their property, their long-lost son. But he could not remember his father, nor his mother, nor his old home, nor his father's language, nor his father's religion, nor the way he had come.

That did not matter. He had the marks!

The way he had trod, the adventures he had seen, the weary tramps and marchings all may come out bit by bit as his dazed mind might recall them; but their value as evidence is discounted. The marks are there, and everything else is subordinate and unimportant.

Now we are in the exact position of the long-lost son, with rights and privileges, and a great inheritance wholly belonging to us, though as yet undiscovered; for we have got the Israel-marks and they are all birthmarks.

Not four marks only; not merely fourteen; not merely forty-four, but *over seventy distinct marks*. Now you may forge a name, but you cannot forge birthmarks. Israel may lose his records, but Israel cannot lose the God-marks.

If we could trace the line of any people with absolute certainty back to Old Israel, and then if that people did not have upon them the God-marks of Israel, all would be in vain. As a matter of fact we are in the exact position of the long-lost child, with an immense but undiscovered interest in his father's will: with property and blessings and rights innumerable, and all indubitably ours through the mercy and favor of God; but our connection with our long-lost line and possessions has been denied to us by theologians who have calmly allotted most of these to a new claimant.

It is quite obvious, however, that God has a voice in these matters; and that neither man's foolishness, nor man's misunderstanding, nor Israel's ignorance of his line, *nor even Israel's sin* (please do emphasize that) is going to turn everlasting goodness from His age-long purpose to do Israel good and not evil. Listen to this profound and inspiring declaration of the Lord God Almighty:

"And I will give them one heart, and one way, that they may fear me [how long] for ever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good. . . . Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." (Jer. 32: 39, 42.)

The good is as certain as the evil, and to the same people.

Let it be said again, and with all the force and emphasis that it is possible to convey, that the marks are the one absolute and final test of identity.

The great question is not, "Can we trace Israel's line," but "Have we Israel's marks? And all of them?"

For if we could trace our line perfectly, if we could fix absolutely our actual and literal descent from the Ten Tribes, it would be of no avail if we had not the marks; because only the people with God's marks can be His chosen people.

So then, that people upon whom God has put the *marks* must possess them because God knows they are His *Israel*.

In other words, the people who possess the marks, by that very token show God's definite choice, His settlement of the question of lineage, and so of the inheritance!

We may never know, actually know, the whole details of the literal line as it has come down; that does not matter so long as He knows. And if He has put His marks upon us, and all the marks, we can safely leave the tracing of the line till in His own good time God shall say to them who were cast off (and supposed not to be His people, but who now in these latter days are rediscovered bearing all the marks of the long-lost son):

"Thou art my people, and they shall say, Thou art my God." (Hos. 2: 23.)

(To be Continued in *DESTINY* for November)

Was Judah Jacob's oldest son as stated in *You'd Better Start Reading Your Bible* in the August DESTINY?

EMMA MEASURE
Oroville, California

No, he was the fourth. DESTINY regrets this was uncorrected before going to press. For Jacob's first-born son and the significance thereof, see *Divine Selections and Rejections*, page 357, this issue. — Ed.

The little article on page 278 (August DESTINY) titled *The Correct Answer* rather interests me. The correct answer was given in this article to the old question, "Which was first, the egg or the chicken?" but it was not the same as the writer intended to convey. The egg came first (the writer's own statement, last line, first column). The statement in the third paragraph, first line, I believe to be incorrect.

Here is my reason: At the time of creation all things were created mature so that God's command to multiply, each after its kind, could be complied with; hence the hen (*Webster's* definition — "the female of fowls"). The hen produced the egg from which the chicken (*Webster's* definition — "a young cock or hen") was hatched. The chicken, being a young or immature fowl, could not multiply; also, it must be hatched from an egg. Therefore, of the two subjects in question, the egg and the chicken, the egg came first. How about it?

GEORGE C. BOOTH
Detroit, Michigan

DESTINY, emphasizing that the first was the hen, erred in including the observation that "it was neither the egg nor the chicken" whereas the opening question was, "Which was first, the egg or the chicken?" In answer to this, our sharp-eyed Detroit subscriber is correct, and has completed the answer to the oft-asked question. — Ed.

I congratulate DESTINY on *The Marriage Supper* in the August issue. Are you going to have reprints of this article? While singling out this particular study may I mention also the many other outstanding contributions that have come from your earnest studies and trenchant and forthright writings. In our house DESTINY is looked forward to eagerly from issue to issue and if I had to discard all other magazines and newspapers DESTINY is the last one I'd part with.

C. C. DAVIES
Montreal, Canada

LETTERS

Quoting from *The Stone of History* (DESTINY for July): "At each end of the Coronation Stone in Westminster is a large ring connected to the stone itself with a few links. These rings show much wear. This stone is the oldest monarchical regalia known to man and has been used in England for 633 years, in Scotland for 981 years and in Ireland for 905 years." Now because 633 plus 981 plus 905 equals 2,519 years, it follows that in 1945 the Stone will have been in the Islands (presuming the above figures to be correct) for a period of 2,520 years or *Seven Times!* "What sayest thou" to all this?

JAMES DOODY
Barkerville, B. C.

Due to the importance of 1945 as seen from Biblical Chronology, witnessed by the Great Pyramid, and history already looming perceptibly on 1945's horizon, our subscriber's interesting observation is obviously more than just a coincidence; DESTINY thinks it significant. — Ed.

I think Mr. Reginald Cox in his article titled *Ephraim Is Like a Silly Dove* in the August number of DESTINY has shown poor taste and less knowledge in his almost spiteful and gloating attack on the British people. It's not consistent with the usual splendid articles in your much-read magazine and I wonder it was accepted.

To begin with, "peculiar" people he translates colloquially which is *not* used in that sense in the Bible, for God calls Israel (including Manasseh) "to be a holy people . . . a peculiar people unto Himself" (Deut. 14: 2) and St. Paul uses the same word in Titus 2: 14 for Christ's followers; also in St. Peter 2: 9 we are again called "a peculiar people." Hence a very opposite term from the opprobrious term he uses.

Then the attributes he complains about in Ephraim, "their attitude towards Germany and a similar 'half-baked' one towards Russia" is much the same in this country and has been even more marked in the past — perhaps we are hardening here now. To me, "What shall we do with Germany after the war?" is a very pertinent question and shows foresight in the midst of peril, also a feeling of certainty of victory to come.

Then are we immune from his last attack about Russia? Does this country realize any more than

the English people the future menace? I doubt it; so I see his article as only a smug recital of others' faults, forgetting (Manasseh) the beam in our own eye. Also he forgets or ignores that, full of faults, Ephraim is the greater (Gen. 48: 19). Can it be he is jealous? You will have to excuse this letter but I could not keep it back after reading the article several times.

MISS D. M. FOSTER
La Jolla, California

DESTINY always welcomes criticisms, but points out here that the author who wrote thus concerning Britain in our August issue is not an American but a Briton, living in and reporting from England. — Ed.

Future War Thoughts

THREE fathers, noting the illustration of the four-year old fisherman inside the front cover (August issue) disapproved of DESTINY's accompanying query: "Potential Cannon Fodder?" In each case, however, they hadn't read the feature editorial on the page opposite, answering the question. Doing so, objections were withdrawn. Surely no parent welcomes the thought of today's children growing up to fight, yet those who say there will be another war twenty five years ahead say, essentially, that today's children are "potential cannon fodder." We trust the young fathers who spoke to us about our picture caption are not among those who thus speak thoughtlessly and unknowingly of the future; saying that "history repeats itself" (which it does *not*) and that another war is inevitable.

On the other hand, among DESTINY readers who wrote for extra copies of that issue was the Seattle subscriber who wished to send it to her daughter, mother of a two-year-old, whose husband is a Naval officer somewhere with the Fleet. She wanted her daughter to read this editorial and *know*, with Biblical assurance, that there is no such war ahead!

DESTINY does not mind the criticism involved here, but wishes its critics would first read carefully before disapproving.

I say sincerely that the message of DESTINY is thrilling to know and is the foundation for a security of mind not found otherwise in the armed forces today.

LIEUT. (Serviceman's Name Withheld)
Dallas, Texas

Your magazine can't help me any further; my eyes are open, and I don't need it. I do not find, in succeeding issues, much difference from former issues.

MRS. ANDREW WALLACE
Cranston, Rhode Island

I find DESTINY more illuminating from month to month. It certainly continues to increasingly shed such light on moves by nations as would otherwise be just parts of a scrambled puzzle.

J. B. STECKER
Detroit, Michigan

I want to express my appreciation of DESTINY. The subjects covered are extremely interesting and of great assistance to me in obtaining an ever clearer understanding of the Bible, and a true guide to the Christian way of living.

F/Sgt. (Serviceman's Name Withheld)
Labrador



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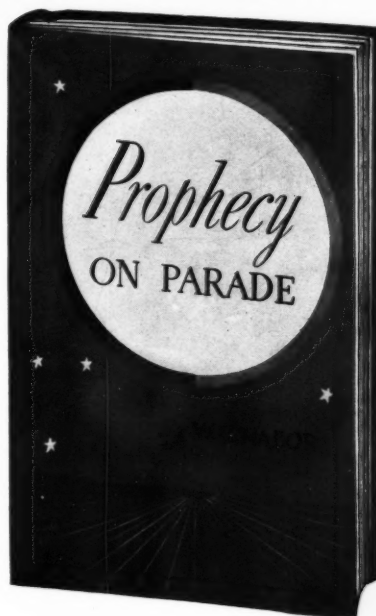
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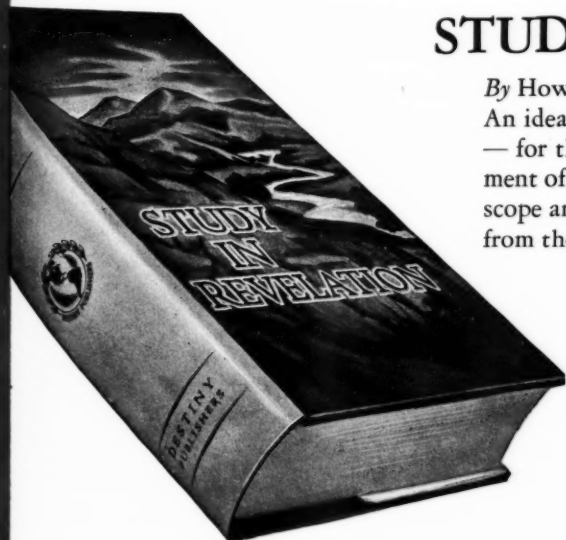
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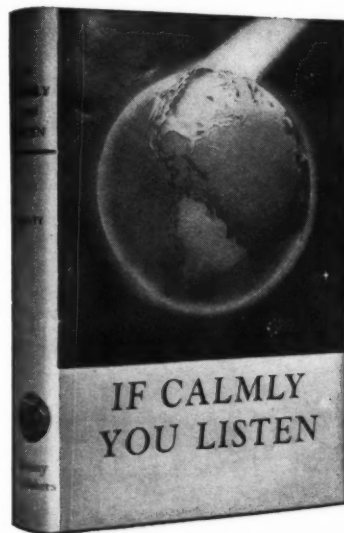
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America, Know Thyself!

UNTIL you know who you are, you will not know the glorious destiny that awaits such recognition on your part. You are of the House of Israel! Does this mean what it should to you? No, because you have permitted *your national Book*, the Bible, to become closed to the information it contains for your safety and welfare now. Your enemies have taken away the knowledge and faith of your fathers, *the faith that under God built this nation*.

That is why you are floundering now, America; it explains why you have no clear policies, domestic or foreign; why you are facing economic and political

chaos and do not know what to do about it. You never will until you get God's Instruction-Book open again. Then, and not until then, will you begin to cleanse yourself and your land and begin living as you were meant to live — at peace, with prosperity and security!

Time has arrived for you to know your origin and, knowing that origin, to know your duty and responsibility in God's great plan for you; and to know too, and specifically, your national friends — *and enemies!* You can know, but not until you go to the only source for such information. Yes, you can know these important things, so why do you falter any longer?

America, Know Thyself!